

T H E  
DEVOUT COMMUNICANT:  
O R,  
SPIRITUAL ENTERTAINMENTS  
BEFORE AND AFTER  
C O M M U N I O N.

I N  
Pious Meditations, Aspirations, &c.

F O R  
THREE DAYS before and THREE DAYS after  
Receiving the Blessed Sacrament.

TO WHICH IS ADDED,  
A Devout Method of Visiting the Blessed Sacrament  
in fervent Prayers and Acts of Devotion, to be said  
before the Holy Sacrament.

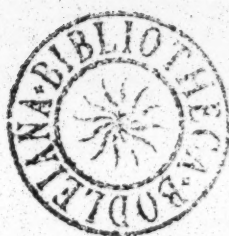
A S A L S O  
Some PIOUS HYMNS in Honour of this  
Sacred Mystery.

By P. BAKER, O. S. F.

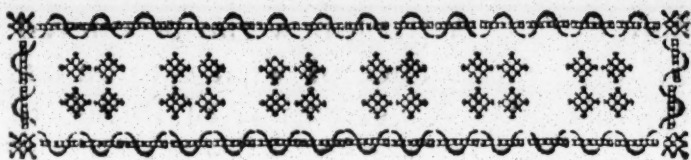
THE FOURTH EDITION.

L O N D O N :

Printed by J. P. COGLAN, in *Duke-Street*, near  
*Grosvenor-Square*. M.DCC.LXXIX.







## P R E F A C E.

**T**H E following Meditations and Devotions, by Way of Preparation for worthy Communicating, and of Acts of Praise and Thanksgiving after, were wrote at the request of a devout lady, who desired something of this nature to entertain her pious thoughts, and raise up in her a spirit of fervent devotion to the Holy Sacrament, and to Jesus Christ therein truly and really present. She might, indeed, have found sufficient helps to answer her pious desires in the many excellent books published on this subject; yet I could not refuse her request, and thought myself obliged to endeavour to comply as far as I was able; not that I pretend to write any thing better, or more instructive, than what has been done by many truly pious authors: But in spirituals,

as in other things, the taste is various; and though nothing new can be offered, as to the substance of what is to be said on this subject, yet variety of forms, or manner, oftentimes please; and while, by seemingly different paths, we walk the same way, it is rendered pleasing, and draws more the attention by what appears new. Hence these devotions are composed on something of a new plan, suitable to what the lady desired; and may not be disagreeable, but, perhaps, serviceable to others, and with which view they are published. They are divided into two parts. The first by way of preparation before: The second, of praise and thanksgiving after communion.

In the first part are Meditations proper to be used by the devout soul, three days before communion. One in the morning or evening each day; or may be used both morning and evening, in order to raise those sentiments of humility, gratitude, love and desire, with which the soul of a christian ought to be affected when it goes to partake of these sacred mysteries. As a help to this, I have inserted a specimen of pious Aspirations and Resolutions, such  
as

as ought to be the result of our serious meditating on the love of God, so conspicuous and manifest in the Holy Sacrament of the Altar. Each Meditation consists of three Points, with suitable Aspirations; to which is subjoined a devout Soliloquy, or pious Breathings and Elevations of the Mind, endeavouring to unite itself to God; by which the fire of devotion may be kept burning in the soul, and a continual sense of the mercy and goodness of God be maintained. This will greatly conduce to make us daily endeavour to advance in virtue and the love of God; to seek daily to please him, and consequently to be as careful to avoid every thing that may offend or displease him. Thus disposing ourselves worthily to receive Jesus Christ in the Holy Eucharist, we shall happily find it to be to us the bread of life, by which our souls will be nourished and strengthened in a life of grace here, till we come to possess an eternal life of glory hereafter.

These Meditations are to be used as time and leisure may afford. If they appear long, they may be abridged, that is, one or two of the points may be the subject of our meditation, and may afford

sufficient matter for our devout reflection during the time we assign for our prayer. Our reflections may be shorter or longer, on one, two, or all the three points, as God shall please to communicate the grace of devotion to us, and as our souls are moved to raise themselves up to him in devout aspirations, and forming good resolutions, the best and most necessary part of our preparation. A previous consideration on the dignity of the Holy Sacrament, and the high favour therein conferred upon us, as it must let us see our great obligations to Jesus Christ herein communicating himself to us, so it will naturally stir up in a devout soul the warmest sentiments of gratitude and acknowledgment, make a deep impression on a christian mind; and move us to prepare ourselves to receive this Holy Sacrament with all possible reverence and devotion, and to take some time to dispose ourselves for it. As all the fruit and benefit we can hope to receive from our communion depend upon the dispositions with which we communicate; it is not be looked upon as a slight thing, or matter indifferent; on the contrary, we must esteem

teem it, as it is, an affair of very great importance, to prepare, in our souls, a fit habitation for Jesus Christ to reside in. It is himself, his own most sacred body and blood we receive, and a serious christian, desirous to correspond with the favour here done him, will devoutly and diligently prepare himself, and set apart some of his time for that purpose. Those who are entire masters of their time will not think it much, but rather be glad they have leisure to entertain themselves with devout and pious reflections on this sacred mystery; nor will such think these exercises too long; such will very willingly make it part of their devotions, three days before receiving to dispose themselves for it. Even those who have less leisure time on account of their necessary employments, work and labour, may nevertheless give some part of their time, either morning or evening, to prepare themselves by serious consideration and reflection. It is certain that the more diligently and devoutly we prepare ourselves, the greater graces and benefits we shall receive; whereas to do it but slightly and in a careless, negligent manner, is to hazard  
reaping



reaping any fruit from our communion. Here it may not be improper to take notice of the custom of many, who seem to think of no preparation, even as to confession, but on the morning they are to communicate, and run immediately from the tribunal of penance to the holy Altar to receive. This is a method something out of the proper way, and may be called, as a celebrated pious author observes, a *solecism* in devotion. It may be allowed to those who, on account of their work and labours attending their business and necessary employments, have no leisure time to prepare themselves over night. But where this is not the case, a different method is to be recommended. Those who have leisure and can command their time, would do much better to prepare themselves for and go to confession the evening before, that their penitential exercise being over they may apply themselves in the morning to raise up their souls to God, in acts of praise, love, and desire; that the whole occupation of their thoughts be to reflect on the mercies of God, and his great love to us, so apparent in this Holy Sacrament.

In

In the second part are Meditations and Aspirations after Communion for three days, which are to be used in the same manner as those before receiving; and may be as fuel to nourish and maintain that fire of divine love which our Saviour came from heaven to bring upon earth, and of which he says himself, he desires nothing but that it kindle and burn in our hearts; and that it may burn, does give himself, his own most sacred body and blood, to us in these holy and adorable mysteries.

We cannot reflect upon this, and not behold a just subject of the most grateful returns of praise and thanksgiving, and be moved to conserve the warmest and deepest sense of God's goodness to us. This will likewise let us see our duty and obligation to make a right use of his favours, and to improve the mercies we have received, by particular acts of devotion, pious meditation, and devout reflections after receiving. By this we shall be confirmed and strengthened in our good purposes and resolutions, and be induced frequently to go to the holy altar, and nourish our souls with this divine food.

Frequent

Frequent communion, when we duly prepare ourselves, and worthily receive, will establish our souls in the grace and favour of God here, and will be an assured pledge of eternal glory hereafter. As to frequent communion, or how often we should go to the sacrament, pious and devout christians may go as often as their devotion leads them, with the approbation, or by the advice of their director. To go regularly once in a month, and upon great festivals, is a very good practice, to be recommended to all; and those who observe it, will find great benefit by it.

As Jesus Christ is truly and really present in the Holy Sacrament, it will be a devotion acceptable to him, and profitable to ourselves, often with humility and reverence to visit him, that is, often to repair to chapels where the blessed Sacrament is kept, and there to kneel before him, and pay our lowest homages and adorations to him. There the devout soul may humbly adore her dear Redeemer, her Physician, her Father, her Spouse, her God, and her All. There she

ſhe may entertain herſelf in contemplating his love, his bounty, and goodneſs. There ſhe may lay before him all her neceſſities, bewail her ſins, her many miſeries and weakneſſes, and from him obtain relief. There ſhe may increaſe her faith, ſtrengthen her hope, and have her heart inflamed with charity, or the love of God. In order to this, I have added ſome Acts of Adoration to Jeſus Chriſt in the bleſſed Eucharift, and Devotions to be performed before the Holy Sacrament in chapels where it is kept. This devotion ſeems a natural conſequence of our belief of this ſacred myſtery; for believing Jeſus Chriſt to be truly preſent therein, a devout chriſtian will often and willingly viſit him, and may hope not to depart from him without a bleſſing. Laſtly, I have tranſcribed ſome pious and devout Hymns in honour of the Bleſſed Sacrament, which may reſiſh with thoſe devout ſouls who have a taſte and a liking to divine poetry. Thoſe I have tranſcribed are Tranſlations of the Church's Hymns, done by eminent and good hands. May the whole tend to the  
glory

glory of God, and the spiritual good of souls, who are desired in their devout prayers to remember their very humble servant in Christ, who humbly submits this, and all other his writings, to the judgment of the church, and his superiors.

P. BAKER, O. S. F.

*Soli DEO Gloria.*

PART





P A R T I.  
DEVOUT MEDITATIONS  
ON THE  
BLESSED EUCHARIST:

O R,  
A Three Days PRÉPARATION worthily to  
receive the Holy Sacrament.

For the first Day before Communion.

M E D I T A T I O N.

*On the Blessed Eucharist in general.*

FIRST POINT.

CONSIDER, and seriously reflect  
upon the wonderful goodness and  
bounty of Jesus Christ in the institution  
B of

of this divine mystery. A little before his sacred passion, and about to finish the great work of our redemption, that we might never forget what he has done for us, he would leave us a memorial of his great love and kindness to us. This memorial is his own most sacred body and blood, which he has left us in the Holy Sacrament of the Altar, which he instituted the night before he suffered; when having celebrated, with his disciples, the Jewish Pasche, or Passover, he took bread, and gave it to his apostles, having first blessed it, and by his divine power and ineffable operation, changed it into his own body. He gave them also a command to do as he had done, with power to celebrate this mystery, and by the words of consecration to change bread and wine into his real body and blood, and to confer the same power on their successors, that this most Holy Sacrament might continue in the church, for the comfort and benefit of the faithful, to the end of the world. Let us admire this great love of our dear Redeemer, and consider with ourselves what grateful returns we ought to make. His  
divine

divine love was the motive that induced him to give himself thus to us, to be the food and nourishment of our souls; and herein he truly verifies what he said to his apostles: *Lo, I am with you always, even unto the end of the world,* St. Matt. xxviii. Let us endeavour to remain with him by reciprocal affections of constant love. Let us go forth to meet him, adorned in the best manner we can; and receive him into the house of our soul, and there entertain him with all possible devotion, and a due sense of the favour he confers upon us.

*Aspirations and Resolutions.*

O ineffable love and bounty of thee, my dear Redeemer! O Jesus, my adorable Saviour! with what liberality and bounty dost thou give thyself to us in this sacred mystery of love and goodness, to be the nourishment of our souls? Excite in me, dearest Jesus, a vehement hunger and thirst after this divine food. Grant that I may receive thee with pure and chaste affections, with profound humility, and great purity of body and soul.

May I thirst after thee, O fountain of all sweetness! May my soul languish with love of thee, till I come happily to enjoy thee.

O my God! God of my life! God of my soul, and of all that I am and have, God of love! What shall I say? What return shall I, or can I make to thee for so great love as thou here shewest to so poor, miserable, and unworthy a creature as I am? A thousand times ten thousand praises be given to thee, O thou only true life and happiness of my soul! for thy infinite goodness and bounty. O that I had the powers of all the blessed spirits of heaven, that I might in some measure praise and adore thee as I ought! O that in every moment of my life I could produce those fervent acts of love, wherewith all the blessed in heaven continually love, praise, and adore thee!

I will do the best I can, dear Lord, to be grateful to thee for this thy mercy and goodness. I will praise and adore thee, O Jesus, in this Holy Sacrament, with a firm faith and belief of thy true and real presence therein. I will venerate this sacred mystery of love, and take care  
never

of  
when



Alas!  
nothing

as!  
ing

ac  
conlu

As

As it is thee, my dear Redeemer! thy sacred body and blood I receive in this Divine Sacrament, I will endeavour to prepare and purify my soul, that I may worthily receive thee, when thou art pleased to come to me, and when I go to thy altar. Thou art the author and lover of all purity and holiness, and I resolve never willingly to put any obstacle or impediment whereby I may hazard not receiving thee as I ought. Thou givest thyself to me to be the food of my soul, and my earnest desires are, and my careful endeavours shall be, to receive thee to the life and happiness of my soul. *Amen.*

*Puter, Ave, Gloria Patri, &c.*

THIRD POINT.

*On the Fruit of the Holy Sacrament.*

CONSIDER these words of our Blessed Saviour: *He that eateth my flesh and drinketh my blood, abideth in me, and I in him: And he that eateth me, the same shall also live by me, St. John vi.* Here is clearly expressed the admirable and desirable

fireable fruit of this most Holy Sacrament, or the happy consequence of worthily receiving the sacred body and blood of Jesus Christ. Whoever eateth him, shall live by him; that is, the devout, worthy communicant shall, by him, live a spiritual life of grace here, and an eternal life of glory hereafter. We may consider the Blessed Eucharist as the fountain of all grace, as therein we receive Jesus Christ, the author and giver of all grace and holiness. It is the true bread which comes down from heaven, and *he who eateth of this bread, shall live for ever*, St. John vi. How far more excellent than the manna which was given to the children of Israel, which, though it was given to them from heaven, and they were nourished with it during their forty years abode in the desert, yet they died: Much more noble, much happier effect of this divine food given to our souls, to sustain us in the desert of this world, and to nourish us till we arrive at the true Canaan, or land of promise. How miserable are all they who slight this divine food; who neglect to come to this heavenly table; or presume to come unprepared, and receive it unworthily.



unworthily. All such justly deserve to be excluded from the kingdom of God, who make so little account of, or abuse this admirable means, appointed by his infinite wisdom and goodness, to bring us thither. Such unhappy and unthinking christians are like those Jews who complained of and murmured at the manna, crying out: *Our soul abhorreth this light meat*, Num. xxi. But as their unreasonable and unjust murmurs did not go unpunished, so those, who slight and make little account of this Holy Sacrament, or who profane it by unworthy receiving, will find a severe punishment in being deprived of the admirable and excellent fruits of it. On the contrary, the devout christian will here find all spiritual health, strength, and every grace and blessing he can wish or desire. By this his faith will be strengthened, his hope confirmed, and charity perfected. Here he will receive grace to support him under all the troubles and difficulties of this life, and a secure pledge of eternal life and happiness in the world to come.

*Aspira-*

*Aspirations and Resolutions.*

O Jesus, thou true and only life of my Soul! thou hast said: *He who eateth thee, shall live by thee.* O how much am I obliged to thee for this thy love and bounty? Ah, my dear Lord! I earnestly desire to receive thee in this divine mystery, that my soul may live in thee and by thee. O Saviour of the world, most dear of all that is so, grant that I may remain thine, and be thou mine for ever. Unite me inseparably to thee, and may nothing be able to divide thee from me.

How should I be able, O thou strength and comfort of my soul! to support the labours and fatigues of this miserable life, were I not refreshed and nourished with this heavenly bread, this life-giving food? Thou knowest my weakness, O my God, and therefore hast thou provided me with this sovereign remedy, and without which I should soon fall a prey to the enemies of my soul, and be deprived of that happy and eternal life for which thou hast made me. May thy

thy holy name be eternally praised, O thou bounteous author of all good! for this wonderful effect of thy love and mercy. O how adorable are thy counsels, O Lord! how strangely endearing are the ways of thy love! Thou dost graciously invite me to a royal banquet, in which thou givest thyself to be the meat, and wherein thou dost give me heavenly bread, no other than thy very self, the living bread which came down from heaven, and giveth life unto the world: *Bless the Lord, O my soul, and all that is within me praise his name, Psal. cii.*

I will praise thee, O my God, and will endeavour to be grateful to thee for this thy goodness. Thou requirest no other return but that I should love thee. I will love thee, O my dearest Lord and my God! I will love thee with all my heart, with all my strength, and with all my soul. I will testify the sincerity of this my love by my careful endeavours to please thee in all things. I will die rather than wilfully offend thee, or make an ill use of thy mercies to me. Thou givest thyself to me, and I will give to thee all that I am, my heart, my body and my soul: my me-  
C  
mery,

26 *A Soliloquy before Communion.*

mory, will, and understanding ; my whole interior and exterior, all which I dedicate to thy love and service. Thou art my God and my all. I will love and serve thee here, for I desire and hope to be happy with thee hereafter. *Amen*, so be it.

*Pater, Ave, Gloria Patri, &c.*

*A SOLILOQUY: or, Elevations of  
a devout Soul to Jesus Christ,  
in the Blessed Sacrament, before  
Communion.*

**C**OME, O my soul ! O come, and banishing all terrene and worldly thoughts ; let us entertain ourselves devoutly with our God. Let us shut the door of our heart to all earthly objects, and attentively contemplate the wonders of his goodness. Let us exert all our forces to sing aloud his mercy, and join our heart and voice to those never-ending songs of praise and jubilation with which all the choirs of heaven continually magnify,

nify and adore him whose mercy is above all his marvelous works. O come and adore Jesus, thy dear Redeemer and Saviour, and give him thanks for this wonderful instance of love and bounty. Let us exert ourselves to the utmost extent of our power. We can never exceed. Ah, no! When we have done our best, we shall fall infinitely short of what is due. It is a subject beyond all our praise, and exceeds the largest stretch of human capacity. What then shall I say, O Jesus, my dear and adorable Saviour? Ah! what shall I do, or what can I say, worthy of thee? O that I could praise thee, as all the celestial choirs of blessed spirits praise thee! O that I had the powers and faculties of all angels, and of all men, that I might in some measure worthily praise thee! O that in every moment of my life, and particularly at present, I could produce those fervent acts with which the powers of heaven incessantly adore and magnify thee! Let us join, my soul, our heart and voice to theirs, that from our heart, in conjunction with them, may resound the same song of praise and jubilation. And yet, O Jesus, God of in-



28 *A Soliloquy before Communion.*

comprehensible love ! what is this ? How far short of what is due to thee ? Accept, dear Lord, of my sincere, tho' weak desires, and what is wanting in me, do thou mercifully supply, for thou art an inexhaustible fountain of love and goodness.

*The bread which I shall give, is my flesh, which I will give for the life of the world,* St. John vi. What a large field of holy and pious thoughts and pious reflections do these words give us to expatiate ourselves in ! What a noble and sublime subject, my soul, here offers itself to employ our devout meditation ! To consider Jesus Christ giving to us his most holy body and blood in these sacred mysteries, to give life to our souls, and to be a standing memorial of his love and goodness. O wonderful instance of divine love ! fathomless abyss of goodness and condescension ! Let us sweetly lose ourselves, my soul, in the contemplation of this excess of bounty. O Jesus, my adorable Saviour ! thou hast left us a memorial of thy mercies, and that in such a manner as we know not which most to admire, the mercies we remember, or  
the

the memorial thou hast left us of them. O my God! when I consider this truly wonderful effect of thy bounty, I am lost in an extasy of admiration, and unable to comprehend it, I bow down and adore, and give thee thanks and praise for it. Let nothing occupy my thoughts at present but the most grateful remembrance of thy bounty and goodness. O that my heart might dissolve and melt away in most ardent affections of dutiful love and acknowledgment. May all the powers of my soul praise and magnify thee, O thou inexhaustible fountain of all good, divine spouse of my soul, the only worthy object of my love! May I never forget thee. Ah! no, let me cease to be at all, when I cease to remember what thou hast done for me; when I cease to love thee. May every respiration by which I breathe, be a most fervent act of praise and thanksgiving. O my God! I will praise thee as long as I live, and will sing unto thee while I have any being.

In this sacred mystery, all the ancient types and figures are fulfilled. The Jews celebrated their passover, and eat the paschal lamb in memory of their forefa-

30 *A Soliloquy before Communion.*

thers being delivered from their slavery in Egypt. But here, my soul, is the true lamb of God, which taketh away the sins of the world, and by whom we are freed, by a more wonderful deliverance, from the cruel slavery of sin and death. The shadow now gives place to the substance. The darkness and obscurity of night is driven away by the brightness of a glorious day. O light, illuminating every one who comes into this world, illuminate my understanding, that I may, in some measure, comprehend these wonders of thy love. O fire, ever burning and never decaying, warm and inflame my heart with a most pure love of thee. Burn up and consume all coldness and tepidity, all lukewarmness and indifferency, that I may be truly fervent and devout to thee. O divine love! do thou so possess me, as nothing may live in me but thee. Thou dost here give thyself to me, and I in return will give myself totally to thee, nor will I love any thing but thee, in thee, and for thee. *Amen, O Jesus! Amen.*

*To the Blessed Virgin:*

O blessed Virgin Mary, Mother of God, Mother of Jesus Christ! thou art our great mediatrix of intercession. Pray for me, a poor sinner. Obtain for me this grace, that I may worthily receive my dear Saviour in this Holy Sacrament. Join your prayers to mine, O glorious Queen of Heaven, that with a lively faith, a firm hope, and ardent charity, I may receive him who is the author and giver of all grace. O that I may, through your intercession, receive him with the same sentiments of love and adoration as you adored him when you brought him forth in the stable of Bethlehem. Be thou, O sacred Virgin, my powerful advocate with him; and may I now receive the benefit of your mediation for me, O holy, O glorious, O blessed Virgin, Mother of God! *Amen.*



T H E  
S E C O N D   D A Y .

M E D I T A T I O N .

*On JESUS CHRIST in the Blessed  
Eucharist, as our Saviour, our Pastor,  
and our Guide.*

F I R S T   P O I N T .

JESUS CHRIST *our Saviour.*

**L**ET us consider Jesus Christ in this sacred mystery as our Saviour. Let us devoutly contemplate him as our dear and adorable Redeemer. He is truly so, having redeemed us, not by silver or gold, but by his own most precious blood, which he shed to the last drop on the altar of his cross, that he might, by the sacrifice he made of himself, atone for our sins, and reconcile us to his offended



*Second Day before Communion.* 33

sended Father ; that he might free us from the sad slavery of sin, and restore us to the glorious liberty of the children of God. Having done this by his bloody sacrifice of the cross, he continues to apply to our souls the saving and all-sufficient merits of that adorable sacrifice in these holy mysteries, and wherein he still continues to be our Priest and Sacrifice, and daily shews himself our Saviour and Redeemer. Here he is the propitiation for our sins, our powerful Advocate with his heavenly Father ; and displays all the riches of his grace and bounty to devout souls, who draw near to him, and worthily receive his sacred body and blood. How great, how conspicuous his love is, appears from the sad state to which sin had reduced us, and from which we could not be freed but by him. He has freed us from that sad state, he has blotted out the hand-writing of death, which stood against us. How ought we, in raptures of wonder and admiration, to contemplate him in this adorable mystery ? If ransomed captive slaves are transported with joy at their happy deliverance ; if the sight of their generous bene-

benefactor, who freed them from their misery, fills their hearts with the warmest sentiments of gratitude and acknowledgment; how ought our souls to be affected by here beholding Jesus Christ, our kind Redeemer, who has in this wonderful manner paid our ransom, and freed us from sin and hell, who has given us a title to the kingdom of heaven, and here gives even himself, his own most sacred body and blood, as a pledge of his love, and our future happiness in that kingdom? Our misery was truly great and deplorable; and the more we seriously consider it, the more the bounty and goodness of Jesus, our Redeemer, will appear, and shine out with greater lustre, and justly call upon us to make him the best returns we are able of love and duty. To consider him in this Holy Sacrament, in the amiable light of our Saviour and Redeemer, must warm and inflame our souls, and stir up in us an ardent desire devoutly and worthily to receive him; daily to adore him, and daily to praise and glorify him.

*Aspirations*

*Aspirations and Resolutions.*

O Jesus, my dear and adorable Saviour, how much am I bound to love, praise, and adore thee? Thou hast been infinitely good and gracious to me: O that I were in some measure as dutiful and grateful to thee, my God! I desire with all the humble and sincerest sentiments of gratitude and acknowledgment to praise and glorify thy holy name. I cannot do this as I ought, and as thou deservest; and therefore I call upon all the angels and archangels, all the blessed spirits, that they would praise and glorify thee; and I with them do now offer unto thee my humble sacrifice of praise and thanksgiving, and will bless thy holy name for ever and ever.

Ah, boundless, excessive, and incomprehensible love of Jesus! O goodness beyond compare! The Son of God to become man, to redeem and save man! O sweet Saviour of perishing mankind, with how much endearing kindness and tenderness dost thou continue this thy mercy to us in this sacred and adorable mystery?

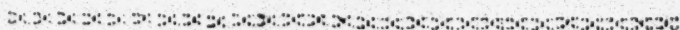
mystery? Thou art here truly present; thou daily renewest the memory of thy love. And why, dear Lord, why all this? But that thou mayest magnify thy goodness beyond any merit of ours, and by a matchless effect of love make us eternally happy with thee. Ah, my soul! can we be indifferent to the charms of such love as this? Can we remain cold and indifferent, and shew ourselves as unworthy as insensible of what Jesus our Saviour has done for us, and of what he here gives to us? All the rich treasures of heaven, all the merits of his sacred passion, his sacred body and blood, his whole self, to prove himself to be truly a Saviour to us?

Burn, O my heart! burn, and be inflamed with love of a Saviour so kind, so liberal, and so beneficent. O my God, my Jesus, and my Redeemer! I desire to love thee, and to be inseparably united to thee by love. Love is all thou desirest of me for all that thou hast done for me. O thou true life and happiness of my soul! I will make thee this just return: I will love thee, O my health, my life, and my sovereign good! I love thee;

*Second Day before Communion.* 37

thee; and because I love thee, I will die a thousand deaths, rather than wilfully offend or displease thee. I will daily think of thee, I will daily praise and adore thee in this sacred mystery of love. Here will I remain fixed in the sweet contemplation of thee, my Saviour and Redeemer. Nothing shall draw me from thee. I bid adieu to the world and all creatures, all which are but filth and dung in comparison of thee, my sweetest Lord and my God, my God and my all, and my portion for ever. Thou art all mine, and may I be all thine. Unite me intimately to thee; totally transform and change me into thee, that I may live, not I, but thou in me, and I in thee. *Amen, sweet Jesus, Amen.*

*Pater, Ave, Gloria Patri, &c.*



SECOND POINT.

*Jesus Christ our Pastor.*

CONSIDER how in many places of Holy Scripture Christ calls himself a pastor or shepherd. He styles himself a  
D good



good shepherd, who lays down his life for his sheep, and says, that his sheep hear his voice and follow him ; that he leadeth them where they may go in and out and find good pasture. How truly he is this good pastor, thus taking care of his sheep, is undeniably clear and evident in his institution of this Holy Sacrament. Here he watches over his sheep ; here he takes care of them, brings them to heavenly and most delicious pastures, and feeds them with his own most precious body and blood. He calls and draws them from the empty, barren wilderness of the world, where, at best, they can find nothing but the withering, dry, bitter, and too often poisonous herbs of sensual, sinful, and unlawful pleasure ; of vain, idle, and dangerous amusements. He calls them to most rich meadows, where, as a kind and judicious pastor or shepherd, he nourishes his flock with pleasant, wholesome, and life-giving food, by which they are made to grow in grace, and receive true spiritual nourishment for their souls ; where, under his immediate watchful eye, under his care and protection, they are safe from the infernal

*Second Day before Communion.* 39

nal wolf, who can never hurt them, while following and adhering to their divine shepherd, they sweetly and securely feed among the true lillies of the valley. Let us reflect upon this, and admire the wonderful goodness of our true pastor and shepherd. What a happiness to belong to him, to be a sheep of his fold, and to be nourished with this rich heavenly pasture! How extremely neglectful must they be of their own interest, as well as of their duty, who refuse to hearken to the voice of this good pastor, calling and inviting them to feed their souls with this divine food! What ingratitude! what unkind returns to his bounty and goodness! Such have reason to apprehend being rejected by him as none of his sheep, nor belonging to him. No wonder such easily and often fall a prey to the infernal wolf, watching and seeking to devour them. Let not this be our case. Let us follow this good shepherd, and have recourse to him in these sacred mysteries, this rich pasture of heavenly graces, that our souls may be nourished to eternal life; that we may

live to him and by him here, and for ever with him hereafter.

*Aspirations and Resolutions.*

O divine pastor and true shepherd of our souls! draw me after thee. May I hear thy sweet voice, and follow thee to this rich field of all heavenly delights. Here under the shadow of thy wings, dear Jesus, shall I be secure and safe from all my enemies. Here my happy soul shall sweetly feed and be nourished by thee, the true bread of life. As the hart panteth after the water-brooks, so shall my soul thirst after thee, my God. O bread of life! O delightful food! heavenly manna, the strength and nourishment of all who receive thee. O good shepherd, true pastor of the house of Israel, thus tenderly watching over, thus feeding thy flock! Shall I be so foolish as to withdraw myself from these delightful pastures, to lose myself in the dry, barren wilderness of an empty world, truly barren and empty of every thing that is good? No, my dearest Lord! be this far from me.

Thou

*Second Day before Communion.* 41

Thou callest, thou invitest me to come to thee. Thou invitest me to refresh myself with those delicious streams which flow from thee, the fountain of life. Thou invitest me to feed and nourish my soul with thy own precious body and blood. O bounty! O love! O goodness of Jesus! Haste, my soul, haste. Fly to the embraces of this kind, this tender, and amiable pastor. Join yourself to those holy souls, his true sheep, and among them feed in this valley of lillies. Regale yourself with the charming sweets of those good things he here prepares for, and here bestows on those who love him.

This is what I desire, O thou who art my God and my all. Thou hast given me this desire. I could not have it without thee; accomplish then those desires which thou thyself hast given me. I long to enjoy thee. I long to embrace thee. I long to possess thee in this sacred mystery. O come and communicate thyself to me. Unite me to thee. May nothing divide or separate me from thee, I am, O divine shepherd! I am one of thy sheep. I belong to thee. I am the purchase of that sacred blood thou didst shed for me. I will come to thee, poor, weak,

and unworthy as I am; that thou mayest enrich me by thy merits, strengthen me by thy grace, and make me in some measure worthy of thee. I will hear thy voice. I will follow thee. I will hear thy voice. I will follow thee. I will know none but thee. O may I be for ever and eternally thine. *Amen.*

*Pater, Ave, Gloria Patri, &c.*

### THIRD POINT.

*Jesus Christ our Guide.*

CONSIDER Jesus Christ, saying: *I am the way, the truth and the life,* St. John vi. He is the true and only way to life everlasting. And it is in the Blessed Eucharist that he offers himself to us as a sure and safe guide to point out to us, and to conduct us in that right and ready road which leads to bliss. We are here in the desert or wilderness of this world, but are bound to that heavenly Canaan, the true land of promise. The way is hard and difficult: we are daily in danger of making mistakes. and of losing our way: we stand in need  
of



of a faithful, skilful guide, to direct and accompany us, that under his guidance and protection we may escape all dangers, and safely arrive at our journey's end. It was an happiness for young Tobias, to have the Angel Raphael for his guide and conductor, in the journey he made by his father's orders. and by the angel was protected in all dangers, and brought back with joy to his parents: how much greater is our happiness, to have, not an angel, but the Lord of angels, Jesus Christ himself, in this Holy Sacrament, to be our guide and conductor during our journey in this life, till we happily arrive at heaven. When we consider how blind and ignorant we are of ourselves; how we walk in the dark, not knowing, and often mistaking our road, we shall certainly find great reason to acknowledge the goodness of God in thus wonderfully providing for our security. Let us readily join ourselves to this guide. Let us hearken to his instructions. and follow his directions. He is here always ready to resolve our doubts, clear up our difficulties, and to lend us his helping hand, so that we may truly say, with the Royal Psalmist,

Pfalmist, *Though I walk in the shadow of death, I will not fear, because thou art with me, Psal. xxii.*

*Aspirations and Resolutions.*

No, divine Jesus, I can have no reason to fear, while thou art with me, my certain safeguard and sure guide. I will adhere to thee, I will follow thee; and, O may I be daily more and more united to thee by love and desire. O my soul, how happy are we thus to have Jesus Christ for our guide! Dearest Lord, thou art truly *the way, the truth, and the life*. Thou art the true and only way; and he who followeth thee walketh not in darkness, but in thy light shall see light. Thou art the sure and unerring *truth*, and guidest into all truth those who believe in thee. Thou art *life*, and all who believe in thee shall live for ever.

O happy life, earnestly to be desired, and carefully to be sought after. But where shall I find it? How shall I arrive at it, unless thou, my Saviour and Guide, dost instruct and direct me? Leave me  
not,

not, then, to myself, dear Lord, to my own ignorance and blindness. Illuminate my soul with thy brightness. Dispel all those dark mists with which I am surrounded, and shine upon me in a clear bright day, that I may happily see my way to thee.

O thou true life and happiness of my soul! thou art here ready to be my guide. Thou callest, thou invitest me to come to thee, that under thy protection I may be safe and free from all dangers. I admire thy bounty, I adore thy goodness, and I give myself up to thee, to be guided and conducted by thee. And now, O my God and my Lord, disposing myself to receive thee, what have I to do, but to humble myself before thee, to confess my own misery and weakness, and to put all my trust and confidence in thee? Thou art all my hope, and all my confidence is in thee. Thou vouchsafest to communicate thyself to me, and in thee I shall possess all that I can wish or desire. Thou art all beauty, all riches, all graces. Thou art all health, all life, all happiness; and what can I wish for, even in heaven, but to see and enjoy thee?

46 *A second Soliloquy before Communion.*

thee? What can I desire on earth, but to receive and possess thee? Be thou the God of my heart, and my portion for ever. *Amen.*

*Pater, Ave, Gloria Patri, &c.*

*A Second SOLILOQUY: or, Elevation of the Soul to Jesus Christ in the Blessed Sacrament before Communion.*

**R**AISE thyself up, O my soul, and in raptures of wonder and admiration contemplate this sacred and adorable mystery. Behold the priests, those sacred ministers of Jesus Christ, taught by his example, and in obedience to his commands, consecrate bread and wine into that life-giving Host, his holy body and blood. For this, O Jesus! thou didst order thy apostles, and their successors, by thy sacred power and authority, to celebrate this great mystery, as a continual memorial of thy love. O sublime dignity of the priesthood! To priests,  
and

*A second Soliloquy before Communion.* 47

and to them only, is this power given. This was the effect of thy wisdom and thy goodness, dear Redeemer of mankind, that we might never forget thee, but have continually before our eyes this great proof of thy love; that we might learn to respect and revere thee in the sacred characters and persons of thy ministers, who thus consecrate and give to us thy body and blood. Yes, O my soul! it is the sacred body and blood of Jesus Christ, which are given to us in these holy mysteries. Can we doubt of it, after he has assured us, that he would give us his flesh to eat, and his blood to drink; and that the bread which he would give us was his flesh, which he would give for the life of the world? *This is my body: This is my blood.* O powerful words, by which the bread is changed into his body, and the wine into his blood! *His word endures for ever,* Psalm cxviii. He is Truth itself: as he cannot be deceived by us, so neither can he, nor will he deceive us. No, my God, Eternal Truth, adorable Jesus! thou wilt not deceive us. Hence with an humble, firm faith, I believe, that in this most Holy Sacrament is  
contained



48 *A second Soliloquy before Communion.*

contained thy true and real body and blood ; though my senses discover it not, nor my weak understanding able to comprehend it. Thou hast said it : I require no other proof. I know thy power is infinite, that thou canst do all things, and by faith I surmount all the seeming difficulties to reason and sense. I believe this mystery, and adore that love and goodness which moved thee thus to give thyself to us. I adore thee in these wonders of thy love, and mayest thou be ever praised and glorified for them.

Let us still further contemplate, O my soul, these wonders of power and love. Here, under the species or appearances of bread and wine, is Christ truly contained, and equally, totally received under each kind ; neither broken, nor divided, but by every one received entire. He is the same when thousands receive him, nor is he less when only one. He is eaten without being consumed, and still remains the same. O wonderful mystery of goodness and condescension ! O Power unspeakable, Truth ineffable ! not less to be admired in the different effects it produces in those who  
receive

*A second Soliloquy before Communion.* 49

receive him. Thou art received, O Jesus, by the good and by the bad. Thou art life to one, and death to the other. Thou art eternal life to those who receive thee worthily, and thou art death to those who presume unworthily to receive thee: shewing in the good thy mercy, and in the bad manifesting thy justice. By the same faith, I firmly believe, that when the species are broken or divided, thou dost not suffer any diminution or change. Thou art the same under every part, as under the whole, nor more in the whole than in every part, nor is there any division or separation of parts in thee. These are the wonders, my soul, of this adorable Sacrament; all made easy by faith; all which manifest his power and goodness, and ought to charm our hearts, and win our affections to him. O God of infinite power, how bountiful art thou to us thy poor creatures, thus to give thyself to us, to incorporate as it were thyself in us, that we might be incorporated with thee! O admirable effect of divine love, truly surpassing human understanding, that thou, my Lord and my God, art contained under

E

the

50 *A second Soliloquy before Communion.*

the familiar forms of bread and wine; and, without being consumed, art eaten by those who receive thee. *Bless the Lord, O my soul, and all that is within me praise his holy name, Ps. cii.* It is here, my soul, that we eat the bread of angels: Bread from heaven, given to us to strengthen and support us in our passage through the desert of this world, till we happily arrive at the mount of God, till we come to the heavenly Jerusalem, there to behold him face to face, who here gives himself under the forms of bread and wine. This is that celestial bread, to be received with reverence and devotion, not to be profaned by unworthy approaching the sacred altar. Here we may behold what was anciently signified by the Sacrifice of Isaac, the Paschal Lamb, and the Manna showered down from heaven to nourish the Israelites in the wilderness. Here the true Isaac is offered up, the true Paschal Lamb is immolated, and we receive the Flesh of the Son of God, that celestial Manna by which we are nourished to eternal life. O wonders of pure love and bounty! Admirable effect of the goodness of Jesus in the Holy Sacrament!

*A second Soliloquy before Communion.* 51

ment! Lord, what is man, that thou shouldst thus regard him? Ah, what are we, that thou shouldst be thus mindful of us? Let us endeavour, O my soul, to render him the best return we are able. Let us raise our heart and our voice to praise him, to adore, to magnify, and glorify him for ever. May all the powers of heaven praise and adore thee, O dear Redeemer of mankind. May the memory of thy love always remain with me. May it be deeply graven in my heart; and may I never forget what thou hast done for me. O may I never be ungrateful to thy love. *Amen, Amen.*

*To the Blessed Virgin.*

O Mother of God! Queen of Virgins, and advocate of poor sinners, cast thy merciful eyes upon me, and take me under thy protection. I confess my unworthiness to approach these sacred mysteries, and humbly implore thy gracious assistance, that by thy holy merits and intercession, I may obtain pardon of my sins; that my soul may be purified from

52 *A second Soliloquy before Communion.*

all inordinate affection or love of creatures. O most pure Mother, obtain for me purity of heart, that my divine Saviour may find a fit habitation for him to reside in. Mother of mercy, Help of the weak, Comforter of the afflicted, hear my prayers, and present them to thy Divine Son, and by thy holy intercession, may he mercifully grant my request, to his honour and glory, and the good of my poor soul. *Amen.*





T H E  
T H I R D D A Y.

M E D I T A T I O N.

*On Jesus Christ in the Blessed Eucharist,  
as our Physician, our Strength, and our  
spiritual Life here.*

F I R S T P O I N T.

JESUS CHRIST *our Physician.*

**L**ET us reflect in the first place, on the sick and sad state to which sin has reduced mankind; and consider Jesus Christ coming into the world as a sovereign, able Physician, in order to cure those ills, and restore us to spiritual health. How many dangerous and mortal distempers do we labour under, and are afflicted with, proceeding from our vicious inclinations, from our inordinate,

E 3                      sensual,

sensual, and sinful passions? Burning with the hot fever of pride and ambition; wasting away by envy, covetousness, and immoderate cares and sollicitudes for worldly riches and enjoyments; labouring under a deep lethargy, or forgetfulness of God, our soul, and the great end for which we were made. Our heart corrupt, our will perverse, and prone to evil from our youth. Reason weak, passion strong, and the whole frame deranged and quite out of order. The beautiful image and likeness of God, after which we were made, quite deformed, and covered over with the loathsome, hideous leprosy of sin. In this melancholy, but true light, we may behold ourselves, and see what we are, and how much we stand in need of a Physician to cure these dreadful disorders, and restore us to spiritual health. This the goodness of God has effectually provided us with. He himself is this Physician, who, in these sacred mysteries, gives us his own precious body and blood, as a sovereign, efficacious remedy for all our evils, and to cure all the distempers our souls labour under. We have only  
to

to go to him, and humbly to lay our case before him, and he will send us away perfectly healed. The poor woman in the gospel who had a bloody flux for twelve years, and had spent all she had upon physicians without any relief, no sooner had recourse to Jesus; but immediately found that cure she had so long sought for in vain. She said within herself, if she could but touch the hem of his garment she should be made whole. She did so, and was instantly restored to health. If only the touch of his garment had this salutary effect, what may we not hope for? What may we not be assured of by going to him in the Holy Sacrament? It is not the hem of his garment that we touch. It is himself, his own true body and blood we there receive, and by him shall infallibly be restored to our spiritual health, if we go to him with faith, humility, and the dispositions necessary. He is here the true balm of Gilead to heal all our sores; the true Catholicon to cure all our distempers, and the sovereign remedy to restore us from the death of sin, to a life of grace.

*Aspirations*

*Aspirations and Resolutions.*

O divine and powerful Physician of souls; how ought I to admire and adore thy goodness! Thou art that truly charitable Physician, adorable Jesus! to whom I may at all times have recourse, and in thee find an assured remedy for all my evils. To thee, O Lord, I come. I implore thy pity and compassion in behalf of my poor sick and sinful soul. *Lord, if thou wilt, thou canst make me clean.* Speak the word; only and my soul shall be healed. O Saviour of the world! thou didst cure the lame, thou didst give sight to the blind; thou didst make the deaf to hear, and the dumb to speak; thou didst cleanse the lepers, and didst raise the dead to life; thy single and powerful word alone was sufficient for this; I adore thy irresistible power. I adore thy unlimited bounty, and beseech thee to extend thy goodness to me likewise, and may I, by thee, be freed from those many evils, those sad infirmities I have so long laboured under.

Poor

*Third Day before Communion.* 57

Poor and miserable as I am, thou art my only hope and my refuge. O breathe those comfortable words into my soul, *Thy sins are forgiven thee.* Then shall my soul live, and I will adore and praise thy holy name. Thou hast graciously said, O merciful Jesus, *Come unto me, all you who are heavy laden, and I will refresh you,* St. Matt. xi. I come to thee, O divine Saviour, I come to thee, for I am truly overladen with the sad burden of my many and grievous sins, my daily miseries and imperfections. I will come to thee in these sacred mysteries, and though I am not worthy thou shouldst enter my house, yet since thou art thus graciously pleased to communicate thyself to us poor, wretched worms, I will endeavour to receive thee, O thou health and happiness of my soul! I will endeavour to receive thee in the best manner I can. What is wanting in me, do thou mercifully supply. Cleanse my heart from all filth and stain of sin. Adorn my soul with those virtues and graces which may make me pleasing and acceptable to thee. *Amen.*

*Pater, Ave, Gloria Patri, &c.*

SECOND



## SECOND POINT.

*Jesus Christ our Strength.*

CONSIDER Jesus Christ in the Blessed Eucharist as our true and only support and strength under the many difficulties and dangers we meet with and are daily exposed to in this world. Of ourselves we are poor, helpless creatures, unable to do the least good, or to overcome the smallest temptation; and were we not supported and assisted by his all-powerful grace, should be in danger every moment of falling a prey to the enemies of our soul. It is in these sacred mysteries that we may have recourse to him as this our strength, whereby we shall be enabled to resist and overcome our enemies; and to walk on with courage and resolution in the way of his holy commandments. We read in the Old Testament, that the Prophet Elias being refreshed with bread brought to him by an angel, *walked in the strength of that food forty days and forty nights unto the Mount of God, Horeb.*

2 Kings

3 Kings xix. As christians we are travellers. Our journey is through the large desert of this world, to the Mount of God, God himself in heaven, and it is by being often refreshed with this heavenly bread of the sacred body of Jesus, that we must walk on in the strength of it till we come to our journey's end; and without thus fortifying ourselves, have too much reason to apprehend we shall never arrive at heaven's gates. A traveller who is accompanied by a sure and safe guard, may pursue his journey without fear of robbers, and be secure from their attacks. Jesus is in this sacred mystery the sure and safe guard of souls, nor need we fear while we have him with us. He is stronger than all our enemies, and communicates to us his strength, in this Holy Sacrament, by which we shall be enabled to become more than conquerors. How good and bountiful is he to us! shall we not make a right use of his goodness? Why so backward in having recourse to him? We cannot but be sensible of our weakness. Are we not sufficiently convinced of it by so many sins and imperfections into which we daily fall? How thankful then ought

ought we to be for this bounty of our dear and merciful Redeemer, who thus offers himself to strengthen and confirm us? Armed by a devout and worthy reception of his sacred body and precious blood, we need not fear any thing; we shall be able to do all things, his powerful grace assisting us. Through him we shall receive that which will crown all our other virtues, the grace of final perseverance, and bring us to eternal life.

*Aspirations and Resolutions.*

O Jesus, eternal source of all good, the only strength and support of us poor weak and frail creatures! To thee I desire to have recourse, sensible, O my God, of my great weakness and insufficiency. O bread of life! O divine nourishment! how shall I pass through the barren and miserable desert of this wretched world, unless I am refreshed and strengthened by thee? Dearest Jesus! replenish my poor hungry soul with this bread from heaven. Refresh my thirsty soul with these waters of life, that I may securely walk on till I come to that celestial mount, where I may for ever  
enjoy

enjoy and possess thee, the true and only life and happiness of my soul. O my God, by whom I live, and without whom I die! O come, and communicate thyself to me! Unite me intimately to thee, that nothing may be able to divide or separate me from thee. O thou all-powerful Saviour and Redeemer! do thou so strengthen me by thy grace, that my enemies may never say they have prevailed over me.

In order to this, that I may be thus strengthened, I will approach to thy holy altar and devoutly receive thee. Thou inviteest all to come to thee. Thou inviteest the weak, that they may become strong. Thou inviteest the strong, that they may not grow weak. Thou dost admit every one to thy holy table, and dost give to every one this bread of life, that every one may live in thee, and by thee; that strengthened by this divine food we may live a life of grace here, and of glory with thee hereafter. O marvellous bounty! goodness infinite, and love incomprehensible! Ah, my God! my dear and adorable Saviour! what returns can I make to thee for this thy

**F**

mercy

mercy to us poor sinners? O that my heart and my soul were inflamed with love of thee! Burn, O my soul! burn with love of a Saviour so good, so condescending, and so beneficent. O divine love! come and possess my heart and my soul. Totally absorb me in thee. May I die to the world and all creatures, and live only in thee and for thee. These are the desires of my soul, dearest Lord, and these desires can come only from thee, and to thee do I now humbly offer them up at the foot of thy sacred altar, where with profoundest humility I will adore thee, where I will daily offer myself up to thee, and consecrate my whole life to thy holy service, and by a worthy receiving thy sacred body and blood, may I be confirmed and strengthened in these my good purposes, to thy honour and glory, and the happiness of my soul. *Amen, sweet Jesus, Amen.*

*Pater, Ave, Gloria Patri, &c.*

THIRD



THIRD POINT.

*Jesus Christ our spiritual life here.*

CONSIDER what Jesus Christ says of himself. *I am the bread of life. If any man eat of this bread, he shall live for ever, St. John vi.* It is in this sacred mystery that he is truly our life, nourishing our souls to eternal life by the divine food of his holy body and blood. He is our creator and preserver, daily maintaining and preserving us in that corporal life and being he has given us; and he is truly our spiritual life, nourishing and maintaining our souls therein by the graces he communicates to us in this most Holy Sacrament. As our bodies cannot subsist in a corporal life without bread, that is, necessary food, so neither can our souls be maintained in a spiritual life without grace, which is its true, proper, spiritual food. Hence our blessed Saviour teaches us in the *Lord's Prayer* to say: *Give us this day our daily bread.* In which petition we ask not only for meat and drink for

our bodies, but also for grace, as the food of our souls; and we likewise desire that this grace may, in a plentiful manner, be given to us by a devout and worthy communion. It will be given to all those pious and devout souls who frequently, and with proper dispositions, go to this rich and heavenly banquet, where Jesus Christ himself is received. How ought the consideration of this to stir up in us an ardent desire often to communicate? If we had but half as much care to nourish our souls, as we have to feed our bodies, and were as solicitous for the spiritual as we are for our corporal life, Christians would not be so backward in going to the holy altar, or approach to these holy mysteries in a careless manner, and without due preparation. Jesus Christ, in the Blessed Eucharist, is true life to the pious, devout, and worthy receiver; but he is death to the sinner, who presumes to receive him unworthily, and in a state of sin. Let us seriously consider this, that we may find here the life of our souls, increase of grace, and a certain pledge of glory hereafter.

*Aspirations*

*Aspirations and Resolutions.*

O Jesus, my God, my All, and my true life ! I adore thee in this wonderful mystery of love and goodness. O how adorable are thy counsels, O Lord, how strangely endearing are the ways of thy love ! Thou givest thyself to us in this Holy Sacrament, to be the food and life of our souls, and that by thee we may live in thee. O my God ! who can fathom the depth of thy wisdom ? Who can comprehend thy infinite bounty and goodness to us poor creatures ? I am lost, my God ! in the contemplation of this thy excessive charity. Unable to comprehend it, I bow down and adore. I give thee infinite thanks and praise for it. May thy holy name be eternally magnified and glorified for the same. I will no longer fear death or any evil, for thou art with me, and I with thee. In thee I shall live. In thee, my Jesus, I shall be happy for ever : There thou givest me life ; here thou givest me strength ; here thou healest all my sores, and fillest my soul with thy most sweet consolations.

O thou true and only life, the happiness of my soul! whom have I in heaven but thee, and what is there upon earth that I desire but thee? Ah, what can I desire, dear Lord, but to be with thee, to unite myself to thee, and to live by thee. O sweet life! O life, truly happy, to live and love thee here, and to live for ever with thee in heaven. How wretched and insupportable is this world and all that is in it, without thee? How miserable must my life be here, if I do not live to thee and love thee? O love! O life! O source of all good! come and communicate thyself to me: by thy grace prepare and make my soul a fit habitation for thee. Thou hast declared that thy delight is to be with the sons of men: may it be always mine to be with thee! For this, my God, I will dispose and prepare myself in the best way I can, and what is wanting in me, do thou supply for me. I will approach thy holy altar with reverence and humility, with love and affection. I will love thee, who hast so loved me. I will love thee, who art only worthy to be loved. I will die to the world and all creatures, and live only and alone to thee. *Amen.*

*Pater, Ave, Gloria Patri, &c.*

*A Third SOLILOQUY: or, Ele-  
vation of the Soul to Jesus Christ  
in the Blessed Sacrament before  
Communion.*

**L**ET us go on, my soul, let us go on,  
and utter a few lines more to him  
whose mercies are no fewer than infinite.  
Let us still further entertain ourselves  
with the wonders of this sacred mystery.  
Here let us contemplate Jesus, our Phy-  
sician, our Strength, and our Life. Here  
he is to heal all our wounds, and to re-  
store us to health. Here he is to confirm  
and strengthen us. Here he is to give  
us true life. Let us not fear. If we are  
sick, he will cure us. Are we weak and  
infirm? He will give us strength. Are  
we dead in sin? He will restore us to  
life again. Here we shall find that life  
by which we shall live for ever. O blef-  
sed life! O life to be desired and wished  
for above all other things! It is this life  
I seek; but can find it no where but in  
thee,



68 *A third Soliloquy before Communion.*

thee, my adorable Saviour, who givest life to every man coming into the world : and it is in these sacred mysteries, as from the fountain of life, from whence I am to draw these living waters, of which whoever drinketh shall never thirst. Fountain of life ! let thy sweet streams overflow and fill my soul. Enkindle in me the fire of divine love, and may it burn up and consume all earthly desires, all lukewarmness, coldness, and indifference in thy holy service.

O Jesus, the good pastor and eternal shepherd of our souls ! O bread of heaven, which givest life to the world ! O Saviour of mankind, have mercy on me ! O good pastor ! feed me, thy hungry servant, with this divine bread. Illuminate me with thy most clear light. O fountain of ineffable love ! come and give thyself to me. Come and prepare for thyself a fit habitation in me, that thou mayest delight to dwell and to remain with me. O my only help and assistance ! defend and protect me against all the assaults of my enemies, that, strengthened by thee, I may continue constant and faithful to thee, and at length come to possess

*A third Soliloquy before Communion.* 69

possess thee in the land of the living. O divine Saviour of my soul, thou who knowest and canst do all things! I confess before thee my unworthiness, by reason of many great and daily sins. Thou knowest all the secrets of my heart, nor can any thing be hid from thee. Let my many miseries and unworthiness move thee to pity; and do thou make me worthy to approach to thee, and to receive thee in this holy mystery of love and goodness. Heal all my sores, cure my infirmities; say the word only, and I shall be made whole. Take from me all that is displeasing to thee, that I may appear at this marriage-feast in a nuptial garment. O divine Jesus! grant that I may appear in thy presence all burning and inflamed with love. For this end dost thou give thyself to us, and feed us with thy sacred body and blood. Ah, my God and my all, adorable Saviour, the true life and happiness of my soul! go on with the wonders of thy love. Continue to feed and nourish me here, till thou shalt please to accomplish my desires, and bring me to the possession of thee in heaven, where, with all the angels

70 *A third Soliloquy before Communion.*

gels and saints, I may for ever praise and glorify thee; where I may love and enjoy thee, without fear of losing thee; where I may see thee face to face, behold thee as thou art, and in thine own clear light, and in that light be eternally happy. This is all I wish, and all that I desire, O Jesus, my Saviour, my God, and my All!

Is not this happiness, O my soul, worth seeking, worth labouring for? Can we do too much to obtain it? Shall we neglect any means by which we may arrive at it? Ah, no! But where shall we find surer means, a surer pledge of it, than in this sacred mystery, than by devoutly receiving the body and blood of Jesus Christ? He that gives us even his own self here, will he not with himself give us all things else? And what returns of gratitude and acknowledgment ought we to make for this goodness? Having received him into the house of our soul, let us there entertain him in the best manner we can. Let us raise up our hearts and minds to the highest pitch of love, praise, adoration, and thanksgiving. From devout and serious reflection on what he  
has

*A third Soliloquy before Communion. 71*

has done and does for us, let us learn our duty to him, and be faithful to him. May I thus, O Jesus! correspond to the gracious designs of thy love, and love thee, O my God, with my whole heart. O may I now live, not I, but thou in me, and I in thee. *Amen, sweet Jesus, Amen.*

*To the Blessed Virgin.*

O Mother of Jesus! sacred Virgin! to thee I have recourse, and put myself under thy protection. O that through thy holy intercession, I may now worthily communicate. Obtain for me that faith, that devotion, that love, that purity and sanctity of body and soul with which thou didst participate of these sacred mysteries. Pray for me to your divine Son, that he may graciously bestow this mercy upon me. Holy Mary! regard me your poor client, and be my daily advocate with God. Obtain for me that nuptial robe, with which being adorned, I may be admitted to this celestial banquet of the heavenly King. *Amen.*

*A devout*

*A devout Prayer before Communion.*

**A**lmighty and everlasting God, behold I come to the Sacrament of thy only Son our Lord Jesus Christ. I come as one sick, to the physician of life; as one unclean, to the fountain of mercy; as one blind, to the light of eternal glory; as one distressed, to the Lord of heaven and earth. I beseech thee, in the excess of thy infinite bounty, that thou wouldst vouchsafe to heal my infirmities; wash away all that defiles me; remove my blindness; relieve my necessities, and clothe me with thy grace, that I may receive thee, the bread of angels, King of kings, and Lord of lords, with such reverence and humility, such contrition and devotion, such purity and faith, as may be for the salvation of my soul. Grant that I may receive not only the Sacrament of our Lord's body, but Christ himself, who is the power and virtue of it; and that I may so partake of his body, which he took of the Virgin Mary, that I may become a living member of his mystical body. Grant, most loving Father,



*A devout Prayer before Communion.* 73

ther, that this thy beloved Son, whom I now desire to receive, under the veil of bread, I may one day enjoy in the full possession of his presence, and behold him face to face, who liveth and reigneth with thee in the unity of the Holy Ghost, world without end. *Amen.*

*Another.*

WITH fear and trembling I approach to thy banquet, O Jesus, having nothing to trust to but thy goodness and mercy, being of myself a grievous sinner, and void of all virtue; for my heart and body are defiled with many crimes, my thoughts and tongue in disorder, and under no command. Being therefore thus straightened, O merciful God, and dreadful Majesty! I come to thee, the fountain of all goodness. I make haste to thee, that I may be healed. I fly under thy protection, hoping thou wilt be my Saviour, though I dare not stand before thee as my Judge. To thee I lay open all my wounds: to thee I discover all my shame. I confess my sins

G

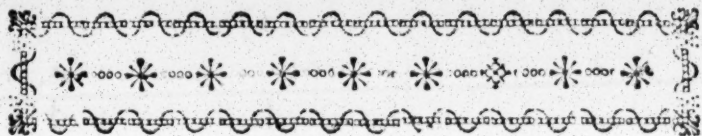
are

74 *A devout Prayer before Communion.*

are many and great, which makes me fear; but I hope in thy mercies, which are infinite. Look therefore on me with the eyes of compassion, O Lord Jesus Christ, Eternal King, God and man, who was crucified for the sins of men. Give ear to me, who put all my trust in thee. Have mercy on me, full of misery and sin, thou fountain of goodness, that can never be exhausted. Hail, saving victim, who for me and all mankind wast offered on the cross! Hail, generous and precious blood, flowing from the wounds of my crucified Lord, and washing away the sins of the world. Remember thy creature, O God, whom thou hast redeemed by thy precious blood. I am truly sorry for my offences, and I heartily desire to amend. Take away therefore all my sins; blot out all my iniquities; that, purified in soul and body, I may worthily approach to the Holy of Holies; and grant that this thy precious body and blood, which I now design, though unworthy, to receive, may be the forgiveness of my sins, a full discharge from the guilt of all my crimes, a victory over all  
evil

*A devout Prayer before Communion.* 75  
evil thoughts, the beginning of a new  
life, the seed of all good works, and a  
sure protection of soul and body against  
all the snares of my enemies. *Amen,*  
dear Jesus, *Amen.*





P A R T II.  
DEVOUT MEDITATIONS  
O N T H E  
BLESSED EUCHARIST:

O R,

A Three Days ENTERTAINMENT of a devout Soul after receiving the Holy Sacrament.

For the first Day after Communion.

M E D I T A T I O N.

*On Jesus Christ in the Blessed Eucharist, as  
our Helper, our Defender, and our Hope.*

F I R S T P O I N T.

*Jesus Christ our Helper.*

HAVING received Jesus Christ in the Holy Eucharist, let us consider and adore him as our Helper. He is called

called in scripture, *the bread of the strong*. And it is in him, by the grace he here communicates to our souls when we worthily receive him, that we are helped and strengthened in our good purposes, and enabled to keep the pious resolutions we make. Of ourselves we are poor, weak, and frail creatures, unable to do the least good work, or even to have a good thought. We are mutable and inconstant; easily forget and fall off from our good purposes. It is Jesus Christ alone who must help us, and who by his grace will render us more than conquerors. What an happiness this! What comfortable subject of reflection! How ought it to raise our courage, and preserve us from being cast down on account of our own great weakness! St. Paul says, in his epistle to the Philippians, chap. iv. *I can do all things in him who strengtheneth me*; that is, in Jesus Christ, and by his grace: and he who here gives us himself, will with himself give us that assisting grace by which we shall be able to resist and overcome all the enemies of our soul. When strengthened with this bread of life, we are superior to the devil. This he knows, and therefore makes use



of all his arts and stratagems to withdraw us from the holy altar, and to hinder us from devoutly receiving. But the serious Christian will not mind him, nor be easily induced to neglect that necessary help he stands in need of, and can no where so effectually find, as by having recourse to Jesus Christ in the Holy Eucharist. But with what sentiments of gratitude and acknowledgment ought we to go from the altar of God? Being thus strengthened by this heavenly food, having God with us to help us, shall we shamefully and cowardly yield to our enemies, and wilfully relapse into our former sins and follies? Ah, no! let us resume new courage, and with fresh vigour apply ourselves to the service of God, and daily strive to advance in virtue and perfection, that we may daily receive further degrees of grace, till we happily arrive at eternal glory.

*Aspirations and Resolutions.*

O Jesus, my adorable Saviour! thou art my help, my strength, and my power. Assisted by thee, I will not fear any evil. Thou hast graciously communicated thy-  
self

self to me. I have received thy sacred body and blood, and under the shadow of thy wings I shall be safe. Here will I remain, and repose my soul with secure confidence in thee. The Lord is my Strength and my Redeemer, of whom shall I be afraid? I will fear nothing while thou art with me. O my God, thou art truly with me. Thou hast entered the house of my soul, and notwithstanding my unworthiness, thou hast taken up thy residence with me. What shall I render to thee, O thou my only support and helper! what shall I render to thee for this thy goodness? May ten thousand acts of praise and thanksgiving be given to thee, O my Jesus, my Lord and my God!

Henceforth, O my God! I will be faithful to thee. I will love thee. I will serve thee. I will adhere to thee. Thou shalt be the only object of my love, the only subject of my wishes and desires. I will live to thee only, and will die to the world, and all inordinate love of creatures. But, not trusting to myself, do I make this resolution. No, my God! all my trust and my confidence is in thee, for unless I am assisted and helped by thee,  
what

what can I do, poor, miserable, weak creature as I am? Leave me not therefore to myself. As thou hast now given thyself to me; stay with me, dear Lord, remain with me, and continue daily to help and assist me. Take full possession of my heart and soul, and by thy holy grace abide with me. In thee alone do I put my trust, and trusting in thee, I shall not be confounded. Be thou to me, O Lord, a tower of strength from the face of the enemy, and never let him prevail over me.

I adore thee, O Jesus, in this ineffable mystery, as my help and support. Thou art, adorable Saviour, the bread of the strong, and without thee what are we but weakness itself? But with thee, and strengthened by thee, I need not fear a million of invisible enemies; thou fightest for me, and thou dost triumph in me. If nations encompass me round about, I mean all the powers of hell, here at the foot of thy altar I shall be safe as in an impregnable fortress. I will defy all my enemies; I will put them to flight; for thou art, O Jesus, my help, my force, and my salvation, and it is in thee and  
by

by thee that I shall be thus victorious, and will for ever sing the wonders of thy mercy and goodness, and praise and glorify thy holy name. *Amen.*

*Pater, Ave, Gloria Patri, &c.*

DECEMBER DECEMBER DECEMBER DECEMBER DECEMBER DECEMBER DECEMBER DECEMBER DECEMBER DECEMBER

## SECOND POINT.

*Jesus Christ our Defender.*

THE subject of our consideration as to this point is to reflect on Jesus Christ in this sacred mystery as our defender, preserving and defending us in all dangers, and against our powerful and spiritual enemies. It is truly said by holy Job, *that man's life is a warfare upon earth*; and St. Paul tells us what sort of enemies continually assault us, and against whom we are to fight. *Not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places,* Ephes. vi. These are potent and formidable enemies, against whose daily efforts to ruin us, we stand in need of a powerful defender. Such is  
Jesus

Jesus Christ, and more particularly in the Holy Sacrament, defending us by his grace, and driving those enemies from us. They may grievously assault and violently attack us, but while we are under his protection will not be able to do us any harm; and we may truly say: *If God is with us, who shall be against us?* God is truly with us, he comes to us, by giving to us his sacred body and blood. Here we may apply to ourselves what the Prophet Elisha said to his servant: *Fear not; for there are more with us than with them,* 4 Kings vi. Jesus Christ for us, is more than all the infernal spirits against us. What have we then to fear? Defended by him, we may cry out with the royal Psalmist; *Though I should walk in the midst of the shadow of death, I will fear no evil, for thou art with me. Thou hast anointed my head with oil; and my chalice which inebriateth me, how goodly is it?* Psal. xxii. What obligations do we lie under to this powerful defender; and what grateful returns ought we to make for his goodness? Shall we not adhere to him, trust in him, and love him with all our heart? Let us not slight his favours, nor  
be



be ungrateful to his bounty. Let us not separate ourselves from him, nor oblige him to abandon and leave us to ourselves, and to perish through our own fault, in a just punishment for abusing his mercy by wilful and mortal sin. To make a right use of his mercies, and to be grateful for the same, is the best way to obtain a continuance of them, to be constantly defended by him here, and be brought by him to eternal happiness hereafter.

*Aspirations and Resolutions.*

O Jesus, my adorable Saviour, whom I have received in this sacred mystery. To thee I now have recourse. In thee will I put my trust; for thou art my Saviour and Defender. Arise, O God, and let thine enemies be scattered. And let them that hate thee fly before thy face. Arise, O God, unto mine aid. O Lord, make haste to help me. O Jesus, by the virtue of thy divine Sacrament defend me against all my spiritual enemies. Defend me against the assaults of my own wretched and corrupt passions and inclinations, of self-love and wordly desires. May I daily follow the motions of thy grace, and  
the

the inspirations of thy holy spirit. Defend me, O my God, against all the efforts and wiles of Satan, that crafty enemy of my soul, and may all his attempts be frustrated by thy powerful and assisting grace.

O how unhappy am I, exposed thus to daily and the most rude assaults! How is the time of my exile from heaven prolonged! But, O my Jesus, the true happiness and repose of my soul, how good art thou! how wonderfully in this Holy Sacrament dost thou ease my pains, and sweeten the bitterness of delay! What, though I live here in a strange land, exposed to so many dangerous temptations, and amidst so many enemies, thou art my strong tower of defence against the face of my enemy. Thou givest thyself to me as a pledge of an eternal happiness and security, by enjoying thee. O sweet and charitable protector, make my soul a partaker of those rich graces contained in this sacred and adorable mystery of unspeakable love and bounty.

May I here, O beloved of my soul, all my hope and all my good! may I here gain a perfect peace and undisturbed tran-

tranquility. May I learn patiently to suffer all injuries and to return good for evil. O may the divine fire of charity burn in my breast, that I may truly love thee above all things, and my neighbour as myself. Having had the happiness to receive thee, O make me, dearest Jesus, like unto thee. Thus, my God, do I desire to use thy mercies, and thus will I endeavour to be grateful to thee. Nothing shall fright me, nothing shall draw me from thee, and from thy holy service. The only and ardent wishes of my soul are to be inseparably united to thee. *Amen.*

*Pater, Ave, Gloria Patri, &c.*

---

### THIRD POINT.

*Jesus Christ our Hope.*

**I***T is good to hope in our Lord; says holy David, Psal. cxvii. Let us consider these words, how applicable they are to every devout soul after having received the sacred body and blood of Jesus Christ, who is truly our hope, and in whom we ought to have a firm trust and confidence;*

H

such

such as the Apostle St. Paul speaks of when he says, *He who spared not even his own Son, but delivered him up for us all, how hath he not also, with him, given us all things?* Rom. viii. What may not we hope for from Jesus Christ, this Son of God, God himself thus giving himself to us in this Holy Sacrament? Our many sins, our daily failings and imperfections, our great weakness and inconstancy in our good purposes may make us fear and apprehend, but what encouragement is here given to us! Jesus Christ himself, who shed his precious blood for us, and who makes us partakers of that glorious price of our redemption. Away then all desponding thoughts. In him let us hope, and we shall not be confounded. If the enemy of our soul attacks us, to him let us fly; to him let us have recourse, and all the efforts of the devil will be in vain. Our sins may be many and great, but how many and great soever, they are much less than his infinite mercy and goodness, always ready to pardon and forgive. Are our good resolutions but weak and feeble? In this holy mystery he will strengthen and confirm them; and what  
may

may be wanting in us he will supply, who is our advocate with the Father, the propitiation for our sins, and rock of our salvation. Admirable ground of hope, which produces charity or the love of him in whom we hope, that charity or love which St John says, casts out all fear, 1 St. John iv. Jesus Christ is this sure and well-grounded hope to every devout soul, worthily receiving his most holy body and blood, and who endeavours to make a right use of, and to correspond to the grace and favours she has received.

*Aspirations and Resolutions.*

All hail, sweet Jesus, praise, honour, and glory be to thee, O Christ! who in thy goodness hast given me this dear pledge of thy love, that I may raise up my soul with confidence in thee. O thou sure and certain hope of all who love thee! how can I doubt of thy mercy and goodness? Thou hast given thyself to me. I possess thee, I have thee. Thou art all mine, and I will be all thine. Thou art and shalt be my hope and my confidence for ever.

H 2

I confess,



I confess, O my Lord, and my God! I confess and fear. I have reason to apprehend when I consider my own wretchedness and weakness; when I reflect on my strange insensibility of thy mercies, and the ingratitude I have shewn for them. Ah, my dear, and adorable Jesus, thou art all love and condescension. What hast thou not done to raise our hopes, and to make us adhere to thee? O bounty! O love, O amiable goodness! In thee will I put all my trust. I will wash my miserable and defiled soul in the sweet streams of thy precious blood, there I shall find a sovereign healing balsam for all my sores. In thee I shall find health and strength, life and true happiness. From thee I hope to receive the pardon of my sins, which I humbly ask, and will sing aloud thy mercies for ever. O my happy soul! what shall we fear, having our dearest Lord with us? From him we may hope for all things. In him we may securely rest and repose. He is with us. In him and under his protection we shall be safe.

O Jesus, I adore thee, in this ineffable mystery, as my only hope, Alas! my dearest

dearest Saviour! to what a miserable state had sin reduced us? Thou hast saved us and raised us from it by thy sufferings on the cross, we who justly deserved eternal punishments. It is in this most Holy Sacrament thou conservest in us the sweet remembrance of thy passion and our deliverance. Here thou dost manifest the greatness, the justice, and the mercy of thy heavenly Father, who has charged thee with the payment of our debts, and we live securely under this precious and sure pledge of thy love. Be thou for ever blessed and praised, O bountiful Redeemer of mankind. What can be wanting to me, having so firm a ground for my hope in thee? Ah, dearest Lord, in what fertile and sweet pastures hast thou placed me? Though I walk in the middle of the shades of death, I will fear no evil; for thou art with me, and hast taken me under thy protection. *Amen.*

*Pater, Ave, Gloria Patri, &c.*

*A SOLILOQUY: or, Elevations  
of a devout Soul to Jesus Christ,  
in the Blessed Sacrament, after  
Communion.*

COME, O my soul, let us raise up our heart and mind to God, our only help, who manifests his goodness and power to all who love and serve him; but no where more so than in this sacred mystery. Here it is, that by his sacred body and blood he strengthens and confirms us. Weak as we are of ourselves, by him, and through him we become able to do all things. Have we not been at the sacred altar of God? And what have we there received? Jesus Christ himself. Admire and adore his infinite goodness and bounty. Exert all your powers to praise and adore him. In raptures of love and admiration prostrate yourself before him, and with the deepest sense of gratitude and acknowledgment glorify his holy name. But, O my God! how shall I worthily praise thee?

thee? What returns can I make unto thee? Thou hast been infinitely good and gracious to me. O that I had been as dutiful and as grateful to thee as I ought. My God, I desire with all the sincere and humble affections of my heart to praise, adore, and glorify thee. But as I cannot do this as thou deservest, I desire that all the angels and archangels, all the blessed spirits of heaven would, with me and for me, praise and glorify thee; and I with them, joining my heart and voice to theirs, do now give thee thanks, and offer up unto thee a sacrifice of praise and thanksgiving for this thy incomparable goodness and mercy to me. *Trusting in thee, O Lord, I shall not be weakened,* Psal. xxv. No, my Lord and my God, thou with a strong hand, and stretched-out arm, dost protect all thy servants, nor can all the powers of hell hurt those who belong to thee. Thy force is irresistible; nor can any one resist thy power, and all creatures must submit to thee.

*God is my light and my defence, whom shall I fear?* Psal. xxvi. O my soul, we have nothing to fear or apprehend. Jesus  
is

is now with us. He is our defender and protector, under the shadow of his wings we shall be safe in all storms and tempests that may be raised against us. O Jesus, my protector and defender, in thee do I put my trust; and trusting in thee, I shall not be confounded. Courage, O my soul; for in the evil day, Jesus will defend and preserve us. Are our enemies many? Are they strong and formidable? Let God arise, and his enemies will be scattered, and all who hate him will fly before him. If God is with us, who shall be against us? And is he not with us? Have we not received him into the house of our soul? Yes, we have. O my God, by all that unspeakable goodness and mercy thou hast shewn to me, poor and unworthy as I am, continue to be my protector, and defend me against all the subtle enemies of my soul. If thou leavest me to myself, I shall easily fall a prey to them, and they will prevail over me. Stay with me, dearest Lord; for the day of my life is far spent, and the evening, the night of death approaches. How shall I pass through the valley of death, unless protected and defended by thee? But thy  
rod



rod and thy staff shall strengthen me ;  
and I will walk on securely till I happily  
come to the enjoyment of thee, where I  
shall never more be in danger of losing  
thee, never more be separated from thee.

*This my hope is laid up in my bosom,*  
Job xix. Let this hope, my soul, en-  
courage and sustain us. Yet a little while  
and we shall see him ; we shall see him in  
whom we have believed. We shall enjoy  
him in whom we hope, and we shall pos-  
sess him whom we have loved. O thou  
only worthy object of my wishes and my  
desires, when will that happy day come ?

*As the hart panteth after the water-brooks,*  
*so does my soul thirst after thee, my God,*  
Psal. xli. *When shall I come and appear*  
*before the face of God ? Woe is me, that my*  
*sojourning is prolonged, that I dwell in the*  
*tents of Kedar,* Psal. cxix. *Who will give*  
*wings to my soul, that it may fly as a dove ?*  
Psal. lix. that it may fly away from this  
world, and be at rest, dear Lord, with  
thee. O come, dear Lord, and take me  
to thyself ; but first, by thy grace, make  
me fit for thee, and then take me to thy-  
self in thine own good time ; and till that  
time, my God, I will comfort myself  
with

94     *A Soliloquy after Communion.*

with the hope I have in thee, that thou wilt, one day, grant this my desire. O happy, and to be wished-for day, when, free from all impediments, I may for ever love, praise, and adore thee!

At present, O my soul, how happy are we, that we can have recourse to the holy altar, and there receive him, who is the amiable and deserving object of our love? There we see him by the eye of faith truly present, whom we hope one day to see face to face; to see him in his own clear light, and as he is; and, in the sight and enjoyment of him, to be happy for ever. Let us adore him in this holy mystery; let us contemplate him as the boundless, endless source of all good. O that we could even die, and be consumed in the flames of ardent love. O that in every respiration by which I breathe, I could produce some of those seraphic ardors of love, with which all the powers of heaven perpetually praise and adore thee, O Jesus, my God, my all, and only happiness here and hereafter, and to whom be all honour and glory, adoration and thanksgiving in this sacred mystery, on earth  
and

*A Soliloquy after Communion.* 95

and in heaven, world without end. And  
may all creatures say, *Amen.*

*To the Blessed Virgin.*

O glorious Queen of Heaven, join  
with me in praising God for all his mer-  
cies to me. Offer up to him for me all  
those seraphic ardors of love, praise, and  
adorations with which you continually  
adore and praise him. O Virgin, Mo-  
ther of the King of Heaven, behold thy  
divine Son, Jesus Christ, has vouchsafed  
to visit me, a wretched, poor, unworthy  
sinner. Pray to him for me, that I may  
not receive this grace in vain. Interceed  
in my behalf, that I may not be ungrate-  
ful to him, or be forgetful of his favours.  
Assisted by your prayers, ever blessed and  
glorious Virgin, may I daily increase in  
the love of God. May nothing ever se-  
parate me from him. Pray for me at  
the hour of my death, that I may then  
be admitted into his heavenly kingdom,  
there to adore, praise, and enjoy him for  
ever. *Amen.*



T H E

S E C O N D   D A Y .

M E D I T A T I O N .

*On Jesus Christ in the Blessed Eucharist,  
as our Friend, our Brother, and Spouse  
of our Souls.*

F I R S T   P O I N T .

JESUS CHRIST *our Friend.*

CONSIDER how great a happiness it is to have a true and sincere friend, rarely indeed to be found ; but when had, is to be prized above all earthly treasures. A true friend is one who loves us as himself, but not only for himself. He is one who studies, and is, on all occasions, desirous of promoting our real good. He interests himself in all that may concern us, and shares in all  
that

that happens to us. He is affected with what gives us pleasure, and with all that may give us pain. To him we may safely tell all our secrets, all our troubles and difficulties, and find comfort from his friendly advice, and a seasonable help, when we want it, from his assistance. Such a friend is Jesus Christ, and such we shall find him in the Holy Eucharist. He truly interests himself in every thing that concerns our good. He loves us dearly, and gives us a thousand proofs of the sincerest and most tender affection. He consults our happiness, and with so much earnestness, as if he could not be happy unless we were so. He gives us himself; he abides with us. He is present with us, and invites us to abide with him. He admits us to his presence at all times, and is pleased when we address ourselves to him. He communicates his grace to us here, and engages himself to give us glory hereafter. He relieves us in all our wants and necessities. He freely and easily pardons our offences, and is most ready to be reconciled to us when we seek it. He preserves us from our enemies, and will never abandon us, unless we un-  
1 gratefully



gratefully and unworthily abandon him, and provoke him to leave us; and even then, is ready to return to us on our sincere repentance, and to receive us again into his favour. To sum up all, he has shed his blood for us, he has died for us, and here gives us his own sacred body and blood to feed and nourish us. What friendship this! What motives to love him who has thus loved us! Having received him in this sacred mystery, shall we not adhere to him as to our best and most constant friend; as to one who every way deserves a reciprocal return of the sincerest love and affection? Let us entertain him then in the best way we can, and daily study and labour to preserve his friendship, in whom alone we can be happy, and losing his friendship must be for ever miserable.

*Aspirations and Resolutions.*

O Jesus, my dear and adorable Saviour! how am I ravished with joy and admiration, in considering thy excessive love and bounty! How irresistible is the force of thy love, which thus inclines thee to have

have so much regard for such poor and unworthy creatures as we are? O thou best and most constant of friends! how ought I to value thy friendship, which a thousand daily ingritudes are not able to diminish? In thee I have a friend, to whom I may freely complain in all my wants and miseries, and am sure of finding comfort and relief. To thee I may make known all my necessities, and thou art ever ready and willing to relieve them. Thou art true consolation in all trouble; health in all sickness; a sure defence in all danger; light in darkness, and an unerring and sure guide in all difficulties and dangers; my best and true guide on all occasions.

Shall I not love thee, O my God? Shall I not adhere to thee, O thou only life and happiness of my soul? Or shall I ever be so monstrously ungrateful as to prove false to thee? Shall I slight or disregard thy friendship? O! rather let me die ten thousand deaths. Let me be annihilated, and cease to be, when I cease to love thee, when I forget thee, when I prove unconstant to thee! Many, or rather innumerable are the proofs thou daily

givest me of thy love and friendship. What returns can I make to thee? Alas, my God, I am nothing. I have nothing, but one poor heart, and that unworthy of thee; but such as it is, I give it to thee, and with it all that I am and have. A small, poor return to thy love, but due to thee by a thousand titles of duty, obligation, and gratitude. Accept it then, dear Lord, and preserve it to thyself, that it may never go astray, nor wander from thee. Take it as a pledge of that love I desire to have for thee, and of that fidelity I owe to thee. *Amen.*

*Pater, Ave, Gloria Patri, &c.*



## SECOND POINT.

*Jesus Christ our Brother.*

**T**HIS is one of those kind and endearing titles under which we may consider Jesus Christ in that Holy Sacrament we have now received. He is the Son of God the Father, who having, as St. Paul tells us, adopted us in his Son  
Jesus

Jesus Christ, we thereby acquire this relation to him, who, to let us see how agreeable this is to him, shews himself truly to be a brother to us, willingly admits us to share with him that heavenly inheritance which belongs to him as the only begotten Son of God, and heir of all things. With what sentiments ought our hearts to be affected, when we consider ourselves as children of God, and brethren of Jesus Christ? As our brother, he is pleased to come to us, to dwell with us, and to give us the most tender proofs of that brotherly love and kindness he has for us. He promised his holy apostles to be with them even to the end of the world, and not only with them, but with his church, and with all the faithful. This gracious promise he fulfils by his daily presence in the Holy Eucharist. He dwells in our churches; he resides in our tabernacles, and unites himself to us by a participation of his sacred body and blood. What greater proofs can he give of being our brother, and how ought we to admire this his bounty to us? What! Jesus Christ to associate us to a fellowship with himself, to admit

us to the honour and happiness of bearing so near a relation to him! An honour, a dignity never to be too much valued. But does not this justly require from us proper and suitable returns? How unworthy are they of this honour, who slight it, who look on it with coldness and indifference, and set little by it? Let us not be thus ungrateful, nor put this affront upon him. Full of sentiments of love and affection, let us embrace him, let us retain him, and confide in him. He is our sovereign Lord, and we depend upon him. He is our great Creator, and from him we received our being; but as our brother, he desires we should be united to him, as he unites himself and gives himself to us. Blessed for ever be his holy name for this his love and mercy to us.

*Aspirations and Resolutions.*

O Jesus, my dear and amiable Redeemer! I adore thee in this most Holy Sacrament under that endearing quality of brother, which thou art pleased to assume in our regard. Ah, who can suf-



sufficiently comprehend the greatness and the extent of thy love and charity for us? Ah, what are we but poor, miserable slaves, redeemed by thy precious blood, and thou dost stile thyself, and wouldst be called our brother. O bounty! O goodness and condescension truly admirable! Thou who art carried on the wings of cherubims; and makest thy voice be heard in loud and awful thunders. The sublime and pure intelligences of heaven, ten thousand times ten thousand angelic spirits prostrate themselves before thee with awful fear and trembling; and thou dost graciously call us thy brethren and friends. O divine familiarity! O prodigy of love and condescension! Grant, O my adorable Jesus, that I may, as I ought, correspond to this thy tender goodness, and without losing that profound respect due to thy sovereign Majesty, permit me, in spirit, a thousand times to kiss thy sacred hands, which open to me such rich treasures, and confer so many blessings upon me.

How shall I further express that gratitude I owe to thee, divine Jesus? How shall I sufficiently praise and adore thee?  
What

What dost thou require of me, but that I love thee? I will love thee, O my Saviour, my Brother, my God, and my All. I will love thee, for that thou art thus infinitely good to me; but I will love thee much more for thyself, for thy infinite perfections, and for that thou art infinitely amiable, and alone worthy to be loved. O divine love! come and take possession of my heart and soul. Warm and inflame my cold, frozen heart. Burn up and consume all terrene and worldly affections. May I die to all the world, to all creatures, and live only in thee and for thee. May my soul languish with love of thee, till I come happily to enjoy thee in thy sweet kingdom of love. Having received thee, dear life of my soul, in these sacred mysteries, grant that I may never be ungrateful to thee. May I never forfeit that amiable title of brother, thou art graciously pleased to assume in my regard. O my Jesus, my desire is to love thee above all things, to be ever faithful to thee, and never cease to love thee. *Amen.*

*Pater, Ave, Gloria Patri, &c.*

T H I R D

THIRD POINT.

*Jesus Christ the Spouse of our Souls.*

CONSIDER those words of Salomon in the Canticles, chap. ii. *My beloved to me, and I to him. I sat down under his shadow, whom I desired; and his fruit was sweet to my palate.* How applicable are these words to a devout soul, worthily receiving Jesus Christ in the Holy Sacrament! We may consider him truly as the heavenly Spouse of our souls, uniting and communicating himself to us with all the sweet affections of love and tenderness. He has purchased and espoused our soul at the rich price of his precious blood shed for us, and here comes to take possession of our hearts, to warm and inflame them with love of him. As a generous spouse, he gives to us all his treasures, and puts us in possession of his whole self. He has prepared for us an eternal happiness with him in the kingdom of heaven; and, as if that were not enough to manifest his  
love

love to us, he comes to reside with us here on earth, and to make us, even here, one with him by the participation of his sacred body and blood. He looks upon us as his own, and as his own he dearly loves us. He calls upon us; he knocks at the door of our hearts, and says to us: *Open to me, my sister, my love, my dove, my undefiled one*, Cant. ch. v. He has now entered our house, let us give our heart, our whole soul to him, and from this moment continue faithful to this our heavenly spouse. Away all inordinate and worldly affections, and love of creatures; they must not be put in competition with Jesus Christ, nor must our hearts be divided between him and the world. To do this would be a very unworthy return to that love he has for us, and would deprive us of all the blessings he is desirous to confer upon us. Let us take care, having now been so highly favoured by this heavenly spouse, that we are not wanting in reciprocal love and duty to him. Every time we receive him in the Holy Sacrament, he gives us a fresh proof of his affection for us. How ought this to stir  
up

up in us the warmest affections of sincere love towards him? If it is a property of love to seek in all things to please the party beloved, if we truly love him, our love will certainly induce us to do every thing to please him. That loving, pleasing, and serving him here, we may eternally and for ever enjoy him hereafter.

*Aspirations and Resolutions.*

O Jesus, my adorable Saviour, the beloved spouse of our souls, and whom I have now received in this most Holy Sacrament; it is here, dearest Lord, at this sacred table that thou art pleased to contract an alliance with us. Here thou dost regard us with an infinite tenderness. Thou takest care of our dearest and nearest concerns. Thou dost communicate thyself to a heart well disposed, and dost replenish it with heavenly delights. But, O my Saviour and my dearest Lord! thou art a spouse of blood, according to the expression of thy holy word, the sacred bond of thy alliance is founded on souls becoming a sacrifice; nor can it be thy spouse without becoming a  
victim



victim to thee. May my soul become thus a sacrifice or victim, daily immolating itself on the altar of divine love. Happy victim, which passing to thy heavenly nuptials, O divine lamb! by a perpetual mortification and self-denial, is wholly occupied on earth in thy wonders, and thy sufferings, persuaded that it cannot enjoy thee in heaven, unless it suffers with thee and for thee on earth.

Such, O divine spouse of my soul, do I offer myself to thee. O may I be inseparably united to thee by an indissoluble bond of love. I will love thee, O beautiful and amiable spouse. Thou art all charming, all love, and all desire. Ah! can I be insensible to the charms of thy love? O win my heart, and charm all the powers of my soul, that entirely forgetting all earthly things, I may adhere to thee alone, and live to thee only. O Jesus, beautiful above all the sons of men! how despicable and to be contemned are all creatures when compared with thee? I will seek thee only. I will desire nothing but thee, for thou alone canst satisfy the desires of a soul who loveth thee. My heart was made for thee,

*A second Soliloquy before Communion. 109*

thee, may it ever be unquiet till it rest in thee by love and fruition of thee. O chaste and pure spouse, author and lover of purity! preserve my soul from all filth and stain of sin, and from whatever may be displeasing to thee. Purify me from all inordinate affections and desires, that I may seek to please thee only, and remain for ever faithful to thee. *Amen.*

*Pater, Ave, Gloria Patri, &c.*

*A second SOLILOQUY: or, Elevation of a devout Soul to Jesus Christ, in the Blessed Sacrament, after Communion.*

WHEN I consider, O my adorable Saviour! when I reflect on the many favours and benefits thou daily bestowest upon me, have I not reason to confess and acknowledge thee to be my true friend, the best of friends to me? How dost thou multiply thy mercies to me? When I would call to mind thy

K

favours,

110 *A second Soliloquy after Communion.*

favours, they appear innumerable; they even overwhelm me with their greatness. Thy goodness, O my God, is larger than the vastest thought, and I am lost, as in an abyss, when I contemplate on it. Why, O my dearest Lord! why so much bounty? why so much love to me so vile a sinner? to me so undeserving? Why, but that thou mayst magnify thy mercy beyond any merit of mine, and by an effect of matchless love make me eternally happy with thee? Ah, how many times have I experienced from thee the most tender friendship in my regard? All my ingritudes, my strange insensibility of thy love, have not made thee abandon me. Thou still seekest after me, and, as if my friendship could add any thing to thy essential happiness and glory, thou dost call and invite me to thee, thou suest for my love and friendship, and to gain it hast given thy very self to me in this sacred mystery of love, as a bond of that eternal friendship thou desirest to contract with me. O divine friend of my soul, my life and all my good! Shall I doubt, shall I hesitate even for a moment, whether I ought  
not

*A second Soliloquy after Communion.* 111

not to love thee again; or whether I ought not to value this thy friendship above ten thousand worlds, and above all creatures whatever? Ah, dear Lord, make me truly sensible of the happiness I enjoy by having thee for my friend; and, O may I be ever grateful to thee for the same! What would have become of us, O my soul, in a thousand occasions and difficulties, had not Jesus interposed between us and danger; had he not freed us from those difficulties? Let us confess then with the warmest sentiments of gratitude and acknowledgment, that he is our only true friend. He loves us with a disinterested friendship, not for himself, but for us, and to make us eternally happy with himself. O happy friendship between God and a devout soul! friendship sealed and confirmed by receiving his sacred body and blood! Let us desire; let us ambiate this friendship, my soul! let us strive to gain it, and when gained, let it be our utmost care to maintain and conserve it.

If Jesus is our best friend, he is also our brother. O amiable quality in him!

112 *A second Soliloquy after Communion.*

divine favour and honour to us! to have him for our brother, who is the Son of God, God himself! Ah! my soul! what sentiments of humble love and acknowledgment ought we to be filled with when we reflect upon this? What confidence may we not have in him? If Brother is a title of love and affection, how does Jesus Christ make good this title in this sacred mystery? O my adorable Saviour, my friend and my brother! O that I could in some measure correspond to thy love and bounty! By how many sweet and endearing ways dost thou seek to draw my heart to thee? Ah! shall I not be ravished with love of thee, my brother, who thus givest me thyself as an assurance of bringing me, one day, to an eternal inheritance with thee and thy heavenly Father? Burn, O my soul, my heart, be all inflamed with love of him, who thus loveth thee. He is truly our brother: He is more, he is our spouse. He has chosen us to be all his, and has espoused us in eternal love. He loved us from the beginning, and he loves us to the end.

O divine



*A second Soliloquy after Communion.* 113

O divine spouse of my soul! to thee do I address myself with an humble confidence in thy bounty. O how full of sweetness and consolations art thou! Thy sacred body, thy precious blood affords comforts and delights infinitely above all this world, or all creatures can give. If thy sacred name is as oil poured forth, as thy holy spouse in the Canticles declares, so is thy most Holy Sacrament. It heals, it enlightens, it softens by its holy unction all hardness, and renders thy sweet yoke altogether amiable. Ah, divine Saviour, draw me to thee, grant that I may not only walk in the paths of thy commandments, but that I may run after the sweet odour of thy perfumes in the way of a perpetual sacrifice of myself to thee, and a continual adoration of thee. O Jesus, thou most dear and amiable spouse of my soul! unite me intimately to thee. May nothing ever be able to separate me from thee, and may I place all my felicity in thee. Thou art the only delight of my soul. Thou hast filled me with the good things of thy heavenly table; henceforth may I never

114 *A second Soliloquy after Communion.*

hunger or thirst after any thing but thee.

Adorable spouse, whom I have had the honour and happiness to receive in this sacred mystery of love ; make me faithful to thee. Penetrate my heart with a due sense of thy immense bounty and goodness ; may I dissolve in tears of joy, gratitude, and admiration at this thy inconceivable condescension. While thou reposest in my heart, may the precious ointment of true humility perfume thy abode with that sweet odour which may make it agreeable to thee. Be thou to me, O my beloved Jesus, a bundle of myrrh ; remain with me, and may all the powers of my soul be recollected in thee. How full of sweetness thou art, O my dear Saviour, to a soul who loves thee ! Continue to communicate thy sweetness and thy graces to me, O thou only true life of my soul, that I may love and adore, possess and enjoy thee for ever and ever. *Amen*, O my God and my all, *Amen*.

To

*To the Blessed Virgin.*

O blessed Lady! Mother of mercy! Powerful protectress of all who implore your intercession! I humbly beg you would interceed for me. Obtain for me a deep sense of the favour I have received, that, united to my God, I may daily increase in his love. O may I, like you, glorious Mother of Jesus, die to all creatures, die to all the world, and neither think of, wish for, or desire any thing but his pure love. As the divine spouse of my soul, may he be all my delight, all my hopes, and all my treasures. By your holy prayers and intercessions I hope to obtain my request. Your divine Son refuses you nothing: hear me then, O Virgin Mother of God, and may my soul rejoice in the happy effects of your powerful intercession, now and through all eternity. *Amen.*



T H E  
T H I R D D A Y.

M E D I T A T I O N.

*On Jesus Christ in the Blessed Eucharist,  
as our eternal Life hereafter, our Hap-  
piness, and our last End.*

F I R S T P O I N T.

JESUS CHRIST *our eternal Life hereafter.*

**L**ET us now consider and reflect on Jesus Christ as the true and eternal life of our souls, and that he may be so, giving to us his own truly life-giving body and blood. Happy Christian and devout soul, thus made a partaker of him who alone is, and can give eternal life! His sacred body is that living bread of which he himself says, I am the living bread which came down from heaven. *If any man*

*man eat of this bread, he shall live for ever; and the bread that I will give, is my flesh for the life of the world, St. John vi.* By him we live a life of grace here, and with him and by him we shall live a life of glory hereafter; for in him is true life, and without him we shall die. Die, alas! in sin, and be for ever miserable. Our souls can no more live in a spiritual life here, without its proper spiritual nourishment, than our bodies can live a corporal life, without proper food. meat and drink. The true food of the soul is the grace of God, and which is abundantly communicated to us in this Holy Sacrament. Here we may consider the infinite bounty of God to us, who has called us to be heirs of eternal life, and becomes a pledge and assurance that we shall one day happily enjoy it. What greater or more sure pledge could he give us, than his only Son Jesus Christ, whom we have received in this divine and ineffable mystery? Worthily receiving him, the devout soul may say, with St. Paul, *I live now; not I, but Christ liveth in me, Gal. ii.* This is true life, that life which all ought to aim at: but where shall we find it,



it, if we do not seek it here at this sacred Table of Christ's own institution. Here it is we shall find life, and receive it more abundantly by the graces he here communicates. To desire to live is a natural principle, an instinct which man brings with him into the world, and is common to him and to all living creatures. But man, as a Christian, ought to have the same or more earnest desires of a spiritual life, that life which will last for ever. These are sentiments our hearts ought to be filled with, both before and after communion. And if a desire of this life eternal brings us to the Holy Sacrament, the same desires ought to make us be careful to conserve and maintain this spiritual life after we have received it, and not foolishly and wilfully lose it again by sin. A man who has forfeited his life by his crimes, and received a gracious pardon, will be careful not to forfeit it again, by wilfully committing the same crimes. And shall we, after having received spiritual life in this adorable mystery, lose it by mortal sin? The very thought of this will make a serious Christian tremble. Our endeavours then, after communion,  
must

must be to co-operate with the grace we have received ; to be mindful of the favour done us ; to serve God with greater zeal and fervor ; to love him more ardently ; to adhere to him constantly, and to serve him most faithfully to the end of our lives. Thus we shall find Jesus Christ, in the Blessed Sacrament, to be our life, and live happily with him for ever.

*Aspirations and Resolutions.*

O Jesus, my sweet Saviour, true life of my soul ! I adore thee in this sacred mystery, as the way, the truth, and the life. Thou art that life by which I live, and without which I die. Thou art the way I ought to follow, the truth which I ought to hear, and that true life which I seek after and wish for. As the way, thou leadest us ; as the truth, thou dost instruct us ; and as life, thou dost vivify and animate us. And it is particularly in this adorable Sacrament, that thou dost exercise these admirable functions. O sure and certain way, which we cannot quit without falling into darkness and mistakes. O truth, which we cannot forget or doubt of,

of, without running into error. O life, which if deprived of, we die; let me adhere to thee and possess thee.

O holy, safe, and sure way! Way of peace and justice! Way of wisdom and equity! Way which conducts us to heaven, and leads us to the mansions of eternal bliss and the enjoyment of God himself! Thee will I follow, in this way I will walk till I happily arrive at the mount of God. O Eternal Truth, born in heaven, and before all time; born on earth to regenerate and instruct us; I receive, I embrace, and most readily consent to thee. O Truth, speaking to the heart; O Truth, the helmet of salvation, a strong buckler of defence against all the assaults and wiles of our enemies; I submit to thee, I desire to be enlightened by thee. O come, and illuminate my understanding, and inflame my will. I will hearken to none but thee. I will hear none but thee, and thee only will I follow.

O divine Life, who alone canst satisfy my desires; O Life, who art the source inexhaustible of all grace; Jesus, my Saviour, the resurrection I hope for, and  
the

the crown I expect; may my life be hidden with thee in God! May I be crucified and die with thee, that I may live only in thee and for thee, O Jesus, thou who livest in me! While I live in this mortal flesh, may I live in a perpetual faith and adoration of thee in thy divine Eucharist, admiring without ceasing the excessive greatness of thy love to me, which has made thee die to redeem me, and to give thyself to me in thy holy altar, that I might live by thee. It is thus I desire to live by thee, my adorable Redeemer and Saviour! For this I will die to all creatures, to the world, to myself, and to every thing else that is not thee.  
*Amen.*

*Pater, Ave, Gloria Patri, &c.*

---

## SECOND POINT.

*Jesus Christ our Happiness.*

AS happiness is that which all men naturally wish for and seek after, let us seriously consider where and how it is best to be found. The result of this

I

con-

consideration will be, that we shall find it no where but in Jesus Christ, and by adhering to him. He is the source of true happiness, and in vain do we seek it in any thing but him. As true happiness consists in satisfying our desires, and in the enjoyment of what we love and seek after; in him alone, and in the enjoyment of him, our desires can only be fully accomplished. Here is not to be understood a false and worldly happiness, the satisfying our inordinate desires and inclinations in the enjoyment of worldly pleasures. Far be it from the thoughts or inclinations of a serious Christian, to seek for happiness in the world or creatures. The serious and devout Christian will seek for happiness in the love and service of God. There he will find it, and will more especially perceive and enjoy it in the Holy Eucharist, in receiving Jesus Christ, the endless source and fountain of all good. To a heart warmed with the sincere love of God, and aspiring after happiness in him, Christ graciously and abundantly communicates himself, and fills such a devout soul with those interior comforts and sweetnesses,  
as



*Third Day after Communion.* 123

as ravish it with delights, infinitely and above measure, superior to what the world can give. If we consider who it is we have received in this Holy Sacrament, Jesus Christ, who gives himself to us, and with himself all the treasures and happiness of heaven; what comfort, what pleasure and satisfaction shall we not find in him? Here we may lose ourselves, as it were, in the sweet contemplation of his goodness and our happiness; a foretaste of what we may hope eternally to enjoy in heaven; a happiness which this world can neither give to us, nor take from us. Let us entertain ourselves with these reflections, and raise up our hearts to him with sentiments of love and acknowledgment, and in most devout acts of praise and thanksgiving. Let us set too great a value on this happiness, to let any inordinate, sinful love of the world, or creatures, deprive us of it; rather let us condemn and despise all things in this world, and, with St. Paul, count all things as filth and dung, that we may gain Christ, and be happy with him.

*Aspirations and Resolutions.*

Where shall I find happiness, but in thee, adorable Saviour of my soul? where, but in thee, thou endless source of bliss? Thou hast created me, O my God! to be happy with thee; and thou thyself art the great, noble end of my being. But as the happiness of enjoying thee in heaven is reserved for the other world, thy bountiful wisdom has appointed an admirable means of being happy even in this, by the participation of thy sacred body and blood in these mysteries of the Divine Sacrament. O, how adorable are the ways of thy wisdom! How strongly endearing are the ways of thy love! What happiness thus to receive, thus to possess thee, thou never-failing fountain of all good! O my happy soul, be sensible of the favour done thee, and be ever grateful for the same!

O Jesus, my life, my hope, and desire, all my bliss; I will never seek for happiness out of thee: for, alas! I shall never find it but in thee. The world cannot give it. All creatures are void  
and

and empty of it. Why then should I ever seek it in the world, or from creatures? O all my good! correct an error so contrary to thee, and so prejudicial to myself. It is in thee only, O thou repose and comfort of my soul! that I shall find what I seek, that I shall have what I want, and possess what I desire. It is in this adorable Sacrament that I enjoy thee, and that thou givest thyself to me. O sovereign bliss of angels and men! how great reason have I to exult and rejoice in this wonderful effect of thy immense bounty? Here will I rest, here will I dwell; and permit me, dearest Lord, to remain at thy adorable feet, and sweetly contemplate the wonders of thy love. O make me sensible of the happiness I enjoy in thee. Thou hast communicated thyself to me, unite me intimately to thee. Make me one with thee; totally transform and change me into thee. May nothing ever separate me from thee, and then I shall be for ever happy in thee; then shall I live, I in thee, and thou in me. *Amen.*

*Pater, Ave, Gloria Patri, &c.*

THIRD POINT.

*Jesus Christ our last End.*

LET this third and last part of our Meditation be to reflect and consider Jesus Christ as our last end, the centre of our hopes, the consummation of our wishes, and the full enjoyment of our desires. He is the great end we are only and ultimately to seek, and to look upon all other things as so many means to obtain this end; as such to be made use of, valued, and esteemed. How many excellent means has the divine wisdom and goodness afforded us, to arrive at that bliss he made for us? This wisdom, this goodness shine with greater lustre, and appear admirably conspicuous in the blessed Eucharist, wherein Jesus Christ, in a wonderful and ineffable manner, truly gives us himself, his sacred body and blood, as the most certain, sure way to arrive at this end. Wonderful, adorable œconomy of divine wisdom and goodness! Proper subject for the devout soul after

com-

communion, to consider that he for whom alone she was made, gives and communicates himself to her, in whom and by whom she enjoys and possesses this great and desirable end. If proper and sure means are always to be thought of and provided, by those who propose to themselves the obtaining some great end, how frequently, how fervently will the serious Christian, desirous of eternal happiness, have recourse to Jesus Christ in this Holy Sacrament, that he may obtain what he seeks? To consider Jesus Christ as our last end, and to consider him conducting us himself to it, is a proof of that love and goodness we can never sufficiently admire, praise, and adore. By him we are secured against all dangers, freed from all fears and apprehensions, and armed against all assaults of our enemies. In him and with him we walk in the way, the truth, and the life. Under his conduct, guided by his Holy Spirit, and strengthened by his sacred body and blood, our pilgrimage will be made easy, our journey pleasant, and by constant perseverance in his holy service, we shall happily and safely arrive at our wished-for port.



port. Let these considerations, O christian soul, animate and encourage you under all seeming difficulties. Often have recourse to Jesus Christ in this Holy Sacrament. Let him be the whole and ultimate object of your wishes and desires; the end of all your labours and endeavours, and from him you will receive, particularly in this sacred mystery, all the help and assistance you can stand in need of; and, in his good time, find your wishes satisfied, and all your labours crowned with success in the eternal possession of him, your great, your last, and happy end.

*Aspirations and Resolutions.*

I adore thee, O Jesus, in this most Holy Sacrament, as my great and last end, as the Amen and accomplishment of all thy gracious designs in my regard. It is in thee, adorable Saviour of the world! that the eternal decrees of our redemption are fulfilled. I behold thee, and adore thee, as the consummation of all my wishes and desires. For what is there in heaven to wish for but thee, and what  
can

can I desire on earth but thee ? Thou art here truly present in this sacred mystery. Here I possess, here I enjoy thee. O life, bliss and ultimate happiness of my soul ! how rich am I in possessing thee ! Ah, my God, and my all ! Thou art only what I wish for. Thee alone will I seek, and in thee shall centre all my desires. O ! when shall I come to see thee face to face, to see and know thee as thou art, and as I am known ? O ! when freed from all impediments of creatures, I may happily enjoy thee, my last end, where time shall be no more ; when I shall eternally possess thee in heaven ?

Ah, dearest Lord ! till that truly happy and desirable time shall come, let it be all my thoughts and all my delights, to receive thee in this Sacrament of divine love. I will here prostrate myself before thy sacred Majesty, and offer my heart to thee, that thou mayst inflame it with thy love, and that I may sacrifice myself and all that I am to thee. Thou alone, O Jesus, art worthy of my love. Heaven, earth, and sea, are all nothing without thee, nor can I be happy on earth, or in heaven itself, but with thee and by thee.

thee. Come then, Lord Jesus! come quickly, and satisfy the desires which thou thyself hast given me. I could not have them but from thee; happily finish in me, what thou graciously hast begun in me. Make me constant and faithful to thee to the end of my life. By thy most precious body and blood confirm and strengthen me in my good purposes and resolutions of loving and serving thee. Having received thee, dear Jesus, in this sacred mystery, may I walk worthy of thee. O may I daily increase in thy love, daily advance in virtue, and more and more please thee. O thou beginning and end of all! may I cease to be at all, when I cease to be all thine. To thee I give myself totally and without reserve, grant that I may thus be always thine here and hereafter, now and for evermore. *Amen. Amen.*

*Pater, Ave, Gloria Patri, &c.*

*A third*

*A third SOLILOQUY: or, Elevation of the Soul to Jesus Christ, in the Blessed Sacrament after Communion.*

COME, O my soul! let us contemplate this adorable mystery, and entertain ourselves with the wonders of our God. Let us admire his great and unspeakable love, and praise him for this marvellous effect of his bounty. But where shall we find words to express these wonders, or thoughts capable to conceive them as we ought? O boundless ocean of charity! overflowing fountain of divine love! what admirable ways hast thou contrived to draw our souls to thyself? Thou hast prepared for our entertainment a feast of miracles, where thy sacred body is our food, and thy precious blood our drink. Hark, O my soul! how graciously does he invite every one, and willingly excludes none from his table. Come to me, all you that labour, and  
are

132 *A third Soliloquy after Communion.*

are oppressed by the weight of your sins; come, and I will refresh you with divine nourishment, and free you from the load you labour under. Come unto me, all you who hunger and thirst; come unto me, and I will refresh you. Come, all you who are weak, come, that you may be strengthened by heavenly food. Come, you who are strong, that you may become stronger, and daily increase in the love of God.

Thus, O my soul! does our gracious God invite us, and have we not been at his sacred table? Have we not entered the palace of his tabernacle, the holy seat of his most gracious residence? What wonders have we there beheld? What rich favours has he conferred upon us? Did we not see the Lord of glory, covered with the appearances of bread and wine? There does the Son of God, stupendous mercy! communicate himself to us, unworthy sinners. Can I, O dear Redeemer, consider these wonders, and not be transported with admiration of thy love? O God, I acknowledge thy unerring veracity, and am ready to believe, if possible, greater wonders. Shall we  
refuse



*A third Soliloquy after Communion.* 133

refuse to believe truth itself, because his goodness exceeds our capacities? Ah! it is thy very self, O blessed Jesus, we here see and adore in this holy mystery. It is thy infinite wisdom, O Lord! which has contrived this strangely high and prodigious mystery; and it is thy more than infinite goodness that imparts to us so dear and tender, and so rich a blessing.

But what am I, my God, unworthy sinner, that thus thou shouldst regard my wretched dust? What is all the world in comparison of thee, that thou shouldst thus abase thy glorious self? It is for our sakes, and to draw us to thy holy love, that thou givest thyself to us, and graciously vouchsafest to dwell among us. O thou Eternal Lord of life and glory, my joy and my portion in the land of the living! What hast thou prepared in heaven for thy servants; giving, as thou dost, such a pledge of thy love even here? O what may we not expect to be reserved for us in thy kingdom, who givest thyself to us in this place. of banishment? Ah, dear and adorable Redeemer! when will that happy day come, when mine eyes shall behold thee with-

M

out

134 *A third Soliloquy after Communion.*

out a veil, displaying to thy servants all thy glories? May these clouds and shadows quickly pass away, that thy beams may shine on me with their full brightness.

And does, my soul, the Son of God not only visit, but constantly dwell with us upon earth? He whom the heaven of heavens cannot contain, does he take up his residence in our little tabernacle? Yes, he does; and not only so, he is our God to go before us, and our very food to enter into us. O my soul! happy soul, redeemed by the blood of Jesus, and thus nourished with the flesh of his sacred body! Ah, why do you not melt away in tears of joy, for being so regarded by Jesus your Saviour? At least dissolve into tears of sorrow, for having so often little regarded him. Ah, let us tremble with an amorous reverence, when we go to the holy altar of God, and appear in the presence of his awful Majesty. At our return, let us give way to the overflowings of our heart, while in our breast we can say, Here I have my God; my great and glorious God, who, merely out of love, thus gives  
me

*A third Soliloquy after Communion.* 135

me himself in pledge of my salvation. Be all inflamed, my soul! with love, with joy and hope, having quenched thy thirst at this spring of life. Having thus tasted of the sweetness of thy God, and feeling his delicious sweets flow gently on thee, open thy breast, that they may freely run, and diffuse themselves over all thy powers; that, refreshed with these heavenly streams, thy heart, barren in itself, may be changed into a fruitful land; fruitful in pious thoughts and holy words, producing the excellent fruit of good works. May it be fruitful to thee in thine own improvement; fruitful to thy neighbour by thy good example. No more ingratitude to so gracious a Saviour; no more neglect or abuse of his bounty. Away, be gone, worldly, false pleasures; for Jesus, my God, has taken possession of my heart. He himself has gone in, and sealed it up for his own service. What greater favour can God himself bestow upon us, since he can give us nothing greater than himself?

Thou art, O Jesus, my God and all things: what can I think or wish for more? O sweet and charming words, My

136 *A third Soliloquy after Communion.*

*God and all things !* O may these blessed words dwell on my tongue, and be for ever laid up in my faithful memory ! Wherever, my soul, we are in this world, and whatever employment takes up our time ; let our inward eye look up to God, and wish and long for that happy day, when we shall clearly see what we are now to believe, that God is our great end ; that he alone can make us happy ; that he is our Lord, our God, and all things. *Amen.*

*To the Blessed Virgin.*

To you, O holy Virgin, Mother of my Saviour ! I now have recourse, in confidence of your great and powerful intercession. You are truly the advocate of sinners : take me under your protection, as your humble client. Pray for me, that I may faithfully correspond to the graces I have received, and be constant to the good purposes and resolutions I have made. Having consecrated myself to the service of my God, as to my great and last end ; having received the adorable body and blood of Jesus Christ ; may  
this

*A devout Prayer after Communion.* 137

this confirm and strengthen me against all the assaults of my enemies. Be you with me, Queen of Heaven, Help of Christians! and I shall not fear. I trust that by your holy intercession I shall obtain what I ask; the pardon of my sins; the increase of grace; a happy, final perseverance in the love and service of God, and to glorify him for ever in your blessed company, and of all the saints in heaven.  
*Amen.*

---

*A devout Prayer after Communion.*

**I** Give thee thanks, Eternal Father, for that, of thy pure mercy, without any deserts of mine, thou hast been pleased to feed my soul with the body and blood of thy only Son, our Lord Jesus Christ. And I beseech thee, that this holy communion may not be to my condemnation, but an effectual remission of all my sins. May it strengthen my faith, encourage me in all that is good, deliver me from my vicious customs, remove all concupiscence,



138 *A devout Prayer after Communion.*

scence, perfect me in charity and patience, in humility and obedience, and all other virtues. May it secure me against the snares of all my enemies visible and invisible; prudently moderate my inclinations both carnal and spiritual; closely unite me to thee, the true and only good, and happily settle me in unchangeable bliss. And now I make it my hearty request, that thou wilt one day admit me, though an unworthy sinner, to be a guest at thy divine banquet, where thou, with thy Son, and the Holy Ghost, art the true light, eternal fulness, everlasting joy, and perfect happiness of all the saints, through the same Jesus Christ our Lord. *Amen.*

*Another.*

**W**OUND now, dear Jesus, my heart, and all that is within me, with thy love and perfect charity, that my soul may languish and melt away with desires of thee. May all my affections be fixed on thee, the eternal good; may my thoughts ever dwell in thy mansions

*A devout Prayer after Communion.* 139

sions of happiness, and my soul now long to be dissolved and be with thee. Grant, O my God, that my heart may ever hunger after the bread of angels, the banquet of blessed souls, our daily and divine bread, abounding in all sweetness that can possibly delight the taste; may my soul now delight and feed on thee, and my bowels be filled with thy sweetness, who art the bliss of the angels. May my soul thirst after thee, the fountain of life, the fountain of wisdom and knowledge, the fountain of eternal light, the torrent of divine pleasure, and fulness of the house of God; may she ever desire thee, seek thee, find thee, and go on till she happily comes to thy presence. May her thoughts be always on thee; of thee may she speak, and perform all her actions to the praise and glory of thy holy name: and this with humility and discretion, with love and delight, with ease and affection, and with perseverance to the end. Thus mayest thou alone be my hope, my strength, my treasure, my delight, my sweetness, my joy, my quiet, my peace, my food, my refuge, my help,  
my

140 *A devout Prayer after Communion.*

my wisdom, my portion, and possession,  
in whom my thoughts and heart may be  
ever fixed, so as not to be in the power  
of any creature to divide me from thee.  
*Amen, sweet Jesus, Amen.*



A D E-



A  
DEVOUT METHOD

• F

Visiting the Blessed Sacrament.

I N

Fervent Prayers and Acts of Devotion to  
JESUS CHRIST in the HOLY  
EUCCHARIST.

*Repairing to any Church or Chapel, where  
the Blessed Sacrament is kept, devoutly  
kneeling before the Tabernacle, make the  
Sign of the Cross, and say:*

**I**N the name of the Father, and of the  
Son, and of the Holy Ghost. *Amen.*

Blessed be the Holy and Undivided  
Trinity, now and for evermore. *Amen.*

*Ant.*

*Ant.* Come, Holy Ghost! replenish the hearts of the faithful, and kindle in them the fire of divine love.

*V.* Send forth thy Spirit, and they shall be created.

*R.* And thou shalt renew the face of the earth.

*Let us pray.*

**O** God, who by the illumination of the Holy Ghost, hast instructed the hearts of the faithful, grant that by the same Spirit we may have a right understanding in all things, and ever more rejoice in his holy consolation; through our Lord Jesus Christ, thy Son, who, with thee and the same Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

Prevent, O Lord, we beseech thee, our actions by thy holy inspirations, and carry them on by thy gracious assistance, that every prayer and work of ours may begin always from thee, and by thee be happily ended, to the honour and glory of thy holy name; through Christ our Lord. *Amen.*



S E C T I O N I.

*An Act of Contrition.*

**I** AM sorry, O my God! I am sorry from the bottom of my heart for all my sins, and that purely for the love of thee. It grieves me, it grieves me that I have so unworthily offended thee. O why have I offended thee, most amiable goodness? O most adorable Majesty! I am sorry from a most sincere love of thee, who art infinitely worthy to be loved above all things. I desire to love and glorify thee, O my God, for ever and ever. I detest and abhor all my sins, and firmly purpose never more wilfully to offend thee. *Amen.*

## S E C T I O N II.

*Acts of Faith, &c.*

**M**Y Saviour Jesus Christ, I firmly believe that thou art here truly and really present in this Blessed Sacrament. I believe that it contains thy true body and blood, accompanied with thy soul and divinity; I acknowledge these truths; I believe these wonders; I adore thy power, which has wrought them; I praise thy infinite goodness, that has prepared them for me; and with holy David, I say from the bottom of my heart, *I will praise thee, my God, with my whole heart, and I will recount all thy admirable works: I will rejoice in thee, and bless thy holy name.* In this faith, and with this acknowledgment, I presume now to appear before thee, and with all possible reverence and humility adore thee here truly present in this holy mystery. I desire to raise up my soul in acts of love, praise, thanksgiving, and adoration to thee, my Saviour, my God, and my All.

Hail,

*Visiting the Blessed Sacrament.* 145

Hail, sacred mystery of faith! I believe thee, O my beloved Jesus, to be here truly present; thou who wast conceived by the Holy Ghost, born of the Virgin Mary, who suffered under Pontius Pilate, who was crucified, dead, and buried, who didst rise again the third day, who didst ascend into heaven; and from whence thou wilt come again with glory to judge both the living and the dead. I believe thee here truly and really present. To this faith I captivate my understanding. In this faith I desire to live and die.

Hail, sacred mystery! Sacrament of hope! I hope in thee. O divine nourishment of my soul; refresh, confirm, and strengthen me. Hail, Sacrament of love! I love thee, my chiefest good upon earth, by whom it is given me to enjoy all good; and that I might never cease to love thee, thou givest me thy very self, the overflowing fountain of love. O bread of angels! after thee may I daily sigh, and never seek after the husks of earthly comforts. O meat for those who fear the Lord, nourish in me wholesome fear, that I may reverence thee as

N

a Father,

a Father, and fear thee as a Judge; that I may not offend thee as my Father, nor provoke thee as my Judge.

Hail, divine word made flesh! vouchsafe to dwell in me, and that thou mayst find in me a worthy habitation, by thy grace purify and cleanse my soul. Hail, great price of our redemption! suffer not, I beseech thee, that by me, what thou hast purchased by so much love and so many sufferings, be ineffectual to me. Hail, sacred Viaticum of all who die in the Lord. Grant that I may live to thee here, and that I may not die without thee. This I beg by that which detains thee here, the love of my salvation. Hail, pledge of future glory! O may I so use this sure and sacred pledge here, as not to be excluded from thy glory hereafter.

Before thee, O Jesus, truly present in this most Holy Sacrament, I prostrate myself together with all the angels and archangels, with the thrones and all the powers, with cherubim and seraphim, and with all the heavenly host, saying, *Holy, Holy, Holy Lord God of Sabaoth. Praise, honour,*

*Visiting the Blessed Sacrament.* 147

*honour, and glory to the Lamb, who was slain, and who liveth for ever and ever.*

O supreme Deity! O divine humanity!  
O body, saving victim of my soul! I  
prostrate myself before thee. I most  
humbly adore thee as my supreme Lord,  
whose creature and servant I am. Buried  
in the abyss of my own nothing, I ve-  
nerate thy infinite Majesty. I rejoice  
that thou art devoutly adored and praised  
in heaven and upon earth, by the saints  
and just men. I am grieved that thou  
art so much dishonoured and offended by  
wicked men and sinners. I even wish I  
could compensate for their injuries to  
thee by my life.

O my Jesus, what honour dost thou  
confer upon us, poor worms of the earth!  
How great a condescension, to give us  
thy sacred body to be our food! What  
thanks and praises, can I render to thee?  
O sacred high priest, mediating for me!  
O life-giving Host, who hast redeemed  
me! O life, which gives me life! O  
flesh, raising me up! O Deity, in which  
I desire to rest! O sacred humanity,  
from which I expect salvation! I desire  
now to render to thee all those praises



which thy Virgin Mother, all the powers of heaven, all the saints and just, have ever given, do, or shall give to thee through all eternity. O that my heart and voice may be joined to theirs, that by them, and with them I may in some measure give thee due thanks and praise for this thy exceeding great liberality and bounty to me.

O Jesus, my God! I offer to thee all that I am and have; my heart, my body, and my soul; my memory, will, and understanding; my thoughts, my words, and actions; my whole interior and exterior; all that I enjoy and possess by thy bounty. I offer to thee the firm purpose which I now make, never wilfully to offend thee. I offer to thee my heart, that it may love thee; my tongue, that it may praise thee; my hands, that they may serve thee; my feet, that they may walk after thee, and all the faculties of my soul to the honour of thee in this Holy Sacrament. Receive, dear Jesus, this offering I now make. Transform and change me into thee, and may nothing be able ever to separate me from thee.

© my

O my God, and my Saviour! O dear Redeemer here truly present! have mercy on me, a poor, needy beggar, knocking at the gate of thy mercy-seat. Behold me full of sins and imperfections, and do thou enrich me: I am full of miseries and diseases, do thou heal me. Pardon my sins, and forgive my debts: Grant me an increase of grace and virtue. Illuminate my understanding with true faith, and inflame my mind with love of thee. May my memory be constantly occupied with a remembrance of thy holy presence. Increase in thy church the number of thy faithful servants. Stir up and excite the slothful and tepid to zeal and fervor in thy holy service. Convert and pardon all sinners. Illuminate all infidels. Convert all heretics and schismatics. Comfort the afflicted. Reconcile enemies. Have mercy on the souls departed, on me, and on every one who have recommended themselves to my prayers.

O bread of life! feed me. O food of my soul! nourish me. O comfort of the afflicted! comfort me. O strength of the weak! strengthen me. O health of the sick! heal me. O Jesus! be to me a Jesus.

*Here striking your Breast three Times, devoutly, and from the Bottom of your Heart, say:*

O Jesus! have mercy on me.

O good Jesus! spare me.

O most sweet Jesus! be propitious to me, a sinner.

May thy mercy be upon me, O Lord, and my God, as I believe and hope in thee. *Amen.*

### S E C T I O N III.

O Most sacred Jesus! to thee do I lift up my eyes, my heart, and my soul. With the most intimate affections of my heart; I adore thee here truly present. May ten thousand times ten thousands of heavenly spirits, ministering to thee, by me salute thee. May all the angelic spirits, assisting about thy throne, by me glorify thee. May the universal harmony of all creatures, by me praise thee, and glorify thy holy name, the shield of our defence, for ever and ever.  
Thou

Thou art worthy, O Lord, my God, to receive honour, praise, and blessing. May all flesh rejoice in thee, and may every living creature glorify thee. May every one humble himself under thy feet; and may every living soul praise and extol thee, bless and glorify thee for ever.

~~~~~

#### S E C T I O N IV.

**O** Life of my heart, most sweet Jesus, my love! look upon me with an eye of pity, for I am but dust and ashes, a most unworthy creature, and most ungrateful sinner. Call to mind, I beseech thee, that most bitter passion which thou didst suffer me. O my merciful Saviour! leave me not. O my only refuge! depart not from me. O my deliverer! come unto my aid. Bury me, dead to this world, in the wound of thy love-bleeding heart, and hide me from all the attempts of my enemies; that neither life, nor death, nor any creature may separate me from thee; but that my love may remain stronger than death; so that

not

not I, but thou in me, and I in thee; may eternally live in an indissoluble bond of love. O my Lord, my beloved, most dear of all that is so, most sweet Jesus! open to me the abyss of thy mercy; and, according to that, vouchsafe to receive me into the number of thy servants, and grant that I may never forsake, nor be ungrateful to thee. Behold my heart, I give it to thee, accept it, and include it in the wound of thy sacred side. Take it, dear Lord! and there seal it up, that it may not go from thee. I give and consecrate it totally to thee. O God of my heart, Jesus my most sweet love! may my heart be associated to thy love-wounded heart, and may it languish with love of thee. There may it rest; there may it live, and there may it die in thy love. May it never sleep in coldness and tepidity; but to thee may it pray; to thee may it mourn; and may it honour, adore, and praise thee for ever. *Amen.*



S E C T I O N V.

O Most amiable Jesus, my only true and immutable good! How gracious and condescending art thou! O excess of divine love, that thou shouldst thus give thyself to us in this Holy Sacrament; that thou shouldst be here truly present, to receive our lowest, humblest homages and adorations! Ah, what am I, sinful dust and ashes, that I should appear in thy sacred and awful presence? Thou veilest all thy glories under the familiar forms and appearances of bread and wine, that I might not be terrified at thy grandeur and majesty, but approach to thee with confidence and love. Thou takest up thy residence in our little tabernacles. Here I may securely entertain myself with thee, and the wonders of thy love. Here I may pour myself out before thee, and lay open to thee all my miseries and wants, and refresh my poor soul in the streams of thy sweet and incomparable love.

O thou

O thou only desire of my heart! O most sweet and loving Jesus! when shall I happily rest in thee? O come unto me; take possession of me, that, forgetful of all things else, I may embrace thee my true and only good. O incomprehensible love! when shall I see thee? O love! O fire, always burning and never consuming; who makest thy spirits angels, and thy ministers burning fire; who camest to bring fire upon earth, and desirest nothing more but that it be kindled; inflame, burn up, and consume me in the fire of thy love.

O my God! my love! thou art all mine, and I am all thine. *My beloved to me and I to him*, Cant. ch. ii. O my God, to thee do I lift up my soul! thee only do I wish for, thee only do I seek, and thee alone do I desire. O most amiable and sweet Jesus! replenish my heart with thine inextinguishable sweetness. Thou art immense, and deservest to be loved without measure, especially by us whom thou dost infinitely love. Grant, O my Jesus, that I may so totally love thee, as neither to desire to see, hear, or enjoy any thing but thee. May all  
earthly

*Visiting the Blessed Sacrament.* 155

earthly things be forgot in thy sacred  
presence. May I constantly adhere to  
thee, O thou sweet spouse of my soul!  
and let me not be separated a moment  
from thy love, in time and eternity. O  
Jesus, my love, my God, and my all:  
*Amen, Amen.*

*Pat. Ave, Gloria Patri, &c.*

ANOTHER



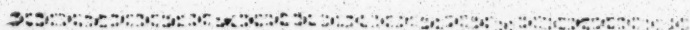
A N O T H E R  
D E V O U T M E T H O D  
O F

Visiting the Blessed Sacrament.

In Honour of the sacred Mysteries of the Life and  
Passion of our Blessed Saviour Jesus Christ.

For every DAY in the WEEK.

Taken in great Part from a devout French Book,  
entitled: *A perpetual Sacrifice of Faith and Love  
to the most Holy Sacrament of the Altar.* By a Canon  
Regular of the Abby of St. Victor, at Paris, 1714.



M O N D A Y.

I. CHRIST'S *Incarnation.*

**I** Believe thee, O my Jesus! to be truly  
present in this most Holy Sacrament.  
I bow down and adore thee, the same God  
who

who became man for love for us. I believe it is thou thyself whose incarnation the angel Gabriel, sent by God, did announce to the blessed Virgin Mary, declaring thy coming into the world. It is thyself, O divine word! veiled in this adorable mystery, who wast conceived in her pure and most chaste womb, by the operation of the Holy Ghost. Thou art, O Jesus, the Son of the most High, to whom thy Father has given an eternal throne, and of whose kingdom there shall be no end. I adore thee in this sacred mystery of the incarnation, here continued, as it were, in the Holy Eucharist. I adore in both thy humility and thy love, which has made thee thus the grand sacrifice and victim of the world. In return, O Jesus! I offer myself to thee, to do thy holy will in all things, and render myself a victim to thee, and to be thy faithful servant for ever. *Amen.*

II. *Nativity.*

O Jesus, born of the blessed Virgin Mary in Bethlehem, I adore thee, and believe thee here present in the adorable Sa-  
O crament



crament of the altar. Thou art the first born of the Blessed Virgin, wrapped in swaddling cloths, and laid in a manger, there being no place for thee in the inn. Admirable figures of that poverty of thine in the divine Eucharist. Thou art that holy infant whose birth was proclaimed to the shepherds by an angel. Thou art the King of Heaven, whom a multitude of the heavenly host did sing praises to. Thou art that great pastor whom the shepherds went to search after, and to see with haste and gladness. Thy holy church is become a new Bethlehem, or house of bread, wherein thou dost nourish us with thy sacred body; where the altar is thy crib, and the manger of thy eucharistic birth. A million of angels wait upon thee around it; thy priests and faithful adorers are, as holy Mary, Joseph, and the devout shepherds, waiting on thee. Grant, O Jesus! that the peace which was announced at thy birth, may be maintained in thy church, and that there may never be wanting, to the end of the world, holy souls, who consecrating themselves as victims to thy love, may in imitation of thy Virgin Mother, lay up in  
their

their hearts all thy great mysteries. particularly this of the Holy Eucharist, surpassing all the rest. *Amen.*

### III. *Circumcision.*

I believe thee truly present in the Holy Sacrament, O my Saviour, circumcised and named Jesus. I adore, under these sacred veils, the same body which suffered the circumcising knife, and the same blood which issued from thy sacred veins. It was thus, O Jesus! thou didst begin the great sacrifice of thyself. It was thus, O divine victim! thou didst consecrate thy entrance into the world by a ceremony equally painful and humbling. But what! O Lord! thy innocent body to bear the punishment of our sins! thy virginal, pure blood so early shed for us, poor criminals; the Lord of life destined to die upon a cross; the great Sovereign of all and above all laws, to submit to a law the most servile! O prodigy of humility! This thou didst in thy circumcision, and it is what thou continuest to do in the Holy Eucharist. In this mystery I adore thee, no less a saviour and victim

than in the other. O my God and my love! may thy wounds save me; may thy precious blood wash and cleanse me; may thy holy name Jesus, which contains so much grandeur and so many excellencies, give me life. May thy sacred body finish all my sorrows, and be as a sovereign balsam against the corruption of my vices. *Amen.*

*Pater, Ave, Gloria Patri, &c.*

T U E S D A Y.

I. *Christ's Manifestation.*

O Divine Jesus, adored by the wise men coming from the east! I adore thee here present in the august Sacrament of the altar. Thou didst enlighten the Gentiles by the appearance of a star. Thou didst draw them to thy sacred feet, and didst there receive their lowest homages, and their devout presents, when, falling down, they adored and offered to thee their gifts, gold, frankincense and myrrh.

myrrh. But, what is this to the grace of the Holy Eucharist? Thou art not in one only, but in all places. We need not pass the seas nor the desarts; we need not undertake long and perilous journeys to find thee out and adore thee. Thou descendest thyself from Heaven to be present with us, and to search after us. The wise men obeyed thy call by a star; and thou the words of consecration. O excess of love and charity! It is but just I should, O Jesus! imitate the faith of these holy princes, and offer thee as presents, the gold of pure love, the incense of fervent adoration, and the myrrh of continual mortification and penance. Alas, my God, and my all! I have nothing, I am nothing of myself. Do thou give me wherewithal to offer to thee. It is thou, as divine wisdom, who givest the gold of charity purified by the fire. It is thou the true High Priest, who dost offer the most sweet smelling incense, and as a victim, the myrrh of a most excellent sacrifice. From thee alone I can have, and of thee alone I ask these heavenly gifts, which,

O may thy bounty bestow upon me.  
*Amen.*

## II. *Presentation.*

O my Jesus, victim of victims, presented in the temple of Jerusalem; I adore thee in this Holy Sacrament. In thy presentation thou didst fulfil the law, without being subject to it. Thy Virgin Mother presented thee; thy eternal Father received thee, and thy priests are appointed daily to offer thee in the blessed Eucharist. As a first-born, thou wast consecrated to the Lord, and thou dost consecrate all those who are born of thee by baptism. Thou art the truth of the turtles and young pigeons offered in the sacrifice of purification; and in the sole offering of the Eucharist; thou art the whole host, and the perfection of all sacrifices. O my Jesus! what sacrifices offer themselves with thee! Holy Mary offers thee and herself. Saint Joseph renounces to all the right, which, in quality of the spouse of thy Virgin Mother, he might have over thee. Devout Simeon receiving thee in his arms, sacrifices



*Visiting the Blessed Sacrament.* 163

ces his life, and dies with love and joy. The Prophetess Ann, who had passed her days in the temple, having seen thee, is no longer of this world, but a victim sighing after heaven. O that some sparks of these sacrifices might reach me, or rather, thou who didst kindle these holy fires in their hearts, and gatherest them together in the Holy Sacrament, inflame my heart with the same divine ardors. Grant that worthily to communicate and receive thee, I may approach to thy holy altar with that justice, that respectful fear, that consolation of the Holy Ghost with which holy Simeon was filled. And, O that like him, I might expire in love, after having possessed thee in the most sweet and most amiable of thy mysteries.  
*Amen.*

III. *Flight into Egypt.*

O My dear Jesus, who wast carried into Egypt, to avoid the persecution of Herod! I believe thee to be present in the Blessed Sacrament, and I humbly adore thee. O divine Saviour! soon after thou wast born, thy sacred  
life

life was sought after. Thou layedst aside that power by which thou couldst easily have taken just vengeance on thy persecutor. Thou didst chuse to fly, as more conformable to that humility thou wouldst teach us. Thou didst not give advice to St. Joseph of the persecution thyself, but by an angel, that thou mightest observe a silence suitable to thy infant state. Thou wast carried into Egypt; thou didst remain there, and didst return to the land of Israel, according to the orders of heaven. Here I behold, adorable Saviour! in the Holy Sacrament, a perfect model of thy obedience, but with this difference: In thy flight into Egypt, O my amiable Jesus! Mary, Joseph, and an angel, dispose of thee, and regulate all thy motions: but, in the Holy Eucharist, alas! how many unworthy priests exercise their ministry in regard of thee? But if there are, O Lord, at this day, Herods who persecute thee; may there be those holy souls, who, as so many innocent victims, sacrifice themselves to thee. And may I, from thy holy example in this mystery, learn, in all occurrences of life, to depend entirely upon,

*Visiting the Blessed Sacrament.* 165

upon, and to obey all the orders of, thy providence. *Amen.*

*Pater, Ave, Gloria Patri, &c.*

W E D N E S D A Y.

*I. Christ's Baptism.*

**A**DORABLE Jesus! baptised by St. John in the river of Jordan! I believe thee to be here truly present, and adore thee in this Holy Sacrament. Thou didst go up, O Jesus, among sinners to be baptised. Thy holy precursor had reason to refuse that ministry in thy regard; but thou didst command him, as thou wouldst fulfil all justice. He obeyed; he baptised thee. The heavens were opened, and the Spirit of God descended upon thee in form of a dove, and this voice was heard: *Thou art my beloved Son, in whom I am pleased.* I behold all this in thyself, O Jesus, here in the Blessed Eucharist. Thou art not less humble, when the priest consecrates, touches, and receives thee, and gives

gives thee to those who communicate, than when the Baptist poured the water of Jordan on thy sacred head. O that I might seriously endeavour to imitate thy holy percursor, in a holy and penitential life. Fill my soul, dear Jesus, with these sentiments, with these dispositions, every time I receive thee in these sacred mysteries, and where the heavens are no less open at the time of consecration, the Holy Ghost equally present, and thy eternal Father takes no less complacence in thee, than in thy sacred baptism in Jordan. Thou art here truly the well beloved Son of thy eternal Father, and, O, may I always be pleasing to thee. *Amen.*

## II. *Fasting.*

O divine Jesus, fasting and tempted in the desert, I believe and adore thee in the august Sacrament of the Altar. Thou wast led by the Spirit into the desert, where thou didst fast forty days and forty nights. Thou didst permit the devil to tempt thee, and to carry thee to the pinnacle of the temple, and to a high mountain,

mountain. Adorable Jesus, let me prostrate myself at thy sacred feet, in wonder and astonishment at these thy wonderful humiliations. They are, O my Saviour, truly astonishing, but are not equal to what thou dost too often receive from sinners, who abuse and unworthily receive thee. O may I never be of the unhappy number of those who thus outrage thy adorable person. Let me always render the profound respect and reverence due to thee. Make me comprehend and understand, as thou didst declare to the devil, the vanity and emptiness of all worldly grandeur. Make me sensible of the force of thy divine word, and the strength of this heavenly bread, that, armed with this Holy Sacrament, I may be invincible to the assaults of the devil, and that he may never prevail over me.

*Amen.*

### III. *Preaching.*

O Jesus, who hast given us admirable instructions in thy divine sermon on the mount, I adore thee present in the Holy Sacrament. It is from thy sacred words  
delivered



delivered to thy disciples and followers, that we are instructed in our preparation and right use of this adorable mystery. Thy sacred body and blood is what renders thy ministers the salt and light of the world. It is by thee, in this great Sacrament; it is by this bread of life, that we obtain the grace of the eight beatitudes. By thee we are taught and enabled to quit all things for thee; to suffer; to love our enemies; to endeavour to be perfect as our heavenly Father is perfect; to give alms; to pray and to fast; to place our treasure in heaven; to avoid all superfluous cares and solitudes; not to judge our neighbour; to walk in the narrow way; and to build our house upon a rock. It is thou, O Jesus, in this admirable mystery, that fortifies us, and gives us strength to practise those lessons thou hast taught us. O my adorable Saviour, thou hast all authority to teach, and hast power to enable us to observe thy divine laws. Assist my soul, weak and feeble of itself, fix it upon a solid foundation, the glorious mystery of the Eucharist, which we can never too much respect and reverence, as it is  
the

the law and rule of life. That fountain of grace thou hast placed in thy church, and which perfects our manners, 'fixes our desires, and fills the whole capacity of our souls, and by which may my soul be ever united to thee by love. *Amen.*

*Pater, Ave, Gloria Patri, &c.*

T H U R S D A Y.

*I. Christ's Entry into Jerusalem.*

O Blessed Jesus, who didst triumphantly enter Jerusalem, I believe thou art truly present in the Holy Sacrament. I bow down and adore thee. The people, O Jesus, having taken branches of palms in their hands, went forth in a great multitude to meet thee, crying aloud: *Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.* St. Matt. xxi. Thou comest, O Jesus, meek and riding upon an ass, which thy disciples had covered with their garments. Many spread their own garments in the way, and cutting  
P boughs

boughs from the trees, strewed them in the way, all joining, those who went before and those who followed thee, and all saying, *Blessed be the King who cometh in the name of the Lord. Peace in heaven, and glory on high.* St. Luke xix. Alas, O my Jesus, how little like this behaviour do we shew, when we are about to receive thee in the Blessed Sacrament! This demonstration of joy in the Jews, a stiff-necked, unbelieving, and ungrateful people, who conspired to put thee to death, is an instruction to us Christians, what we owe to thy Sovereignty, and what we ought to render by the sincerity of our worship, and the internal adoration of an humble heart. May we sacrifice to thy glory and thy triumphant empire, our persons, our hearts, and souls, our goods, and all that we have; our homage, our praises, our acclamations of joy, and acknowledgments of thy reign over us; and make the earth resound with thy marvellous works. Come, O divine Jesus, great King, full of love, come into the house of my soul. May the stones themselves, the heart most hardened of sinners, break forth into thy praises; and  
notwith-

*Visiting the Blessed Sacrament.* 171

notwithstanding the murmurs of temptations, signified by that of some of the Jews, grant that I may follow thee; and do thou open thy heavenly gates to my poor soul, that she may sing to thee a perpetual Hosanna. *Amen.*

*II. Washing the Disciples Feet.*

O Jesus, who, before thou didst institute the Blessed Sacrament, didst humbly wash thy disciples feet. I adore thee really present in this ineffable mystery. Having loved thy disciples, O Jesus, in so tender a manner, thou wouldst love them to the end; and to dispose them to receive an eternal pledge of thy love in this Holy Eucharist, thou didst not disdain, O King of kings, and Lord of lords, to kneel down at their feet, and to wash them. Thou didst rise from table; and though thy eternal Father had put all things into thy hands, thou didst perform an act of most surprising humiliation, for our example, and to teach us with what purity of heart and humility we ought to approach to thy adorable mysteries. Thou didst lay aside thy garments,

ments, gird thyself with a towel, pour water into a basin, and didst present thyself to Saint Peter to wash his feet. Troops innumerable of heavenly spirits, hasten, come, and raise your sovereign Lord from the ground! O Jesus, thy humility forbids this; and thou dost even threaten Saint Peter with the rudest privation that can be, if he would not let thee wash his feet. In this miracle of humility thou givest us an example which confounds our pride, and equally instructs us how to render to our neighbour proofs of humility and charity, the most sincere and respectful. It is from thee, adorable Jesus, that we must learn to practise these heavenly virtues, so opposite to our corrupt nature. Of thee alone I ask it; from thy pure grace I can only expect it, and do thou mercifully grant it. *Amen.*

### III. *Institution of the Blessed Eucharist.*

O divine Jesus, who didst institute the adorable Sacrament of the Eucharist; I believe and adore thee as truly and really present on our Altars as in the room  
where



where and when thou didst institute it. O divine Mystery, in which thou dost continue, by the ministry of thy priests, that great Sacrifice of thy Religion which thou didst celebrate the night before thy passion. Thou didst take bread, give thanks, and, blessing it, thou didst break it, and give it to thy disciples, saying, *Take ye, and eat: This is my body.* And taking the chalice, thou gavest it to them, saying, *Drink ye all of this: for this is my blood of the New Testament, which shall be shed for many unto remission of sins.* Here I behold, O Jesus, the grand Liturgy of Christians, the fountain and centre of the Catholic church, the object of our faith, of our hope, and our charity. The priesthood in its birth, the sacrifice in its institution, the passover in its truth, the conclusion of the law, the pure host, the perfect oblation. the altar in the midst of the nations. What mysteries, O my Jesus, are contained in this one mystery! But nothing, adorable Saviour of the world, nothing makes thy love and charity appear with greater lustre, than that thou didst not refuse the dignity of the priesthood, nor the participation of these

divine mysteries, to the traitor Judas. Thou didst perfectly know the wicked design of this perfidious apostle; and yet thou didst bear with him, that he might have room to repent: O God of patience and mercy! couldst thou thyself extend thy patience further? May there never be, O Lord, in thy church any, who, eating of this heavenly bread, shall lift their foot against thee! May all rather, O Jesus, with thy beloved disciple, repose in thy bosom, and there rest in the sweet sleep of thy love! Grant that his denial, foretold by thee to Saint Peter, may be an instructive lesson to us, not to trust to ourselves, but to expect all from thy grace, in a devout and worthy reception, and a right use of these sacred mysteries. *Amen.*

*Pater, Ave, Gloria Patri, &c.*

F R I D A Y.

*I. Christ's Agony in the Garden.*

**O** Jesus, praying in the garden, and seized on by the Jews, I adore thee here truly present in this Holy Sacrament. Thou didst enter the garden of Gethsemani, and thy blessed soul was seized with fear and sorrow. O my Saviour, it was the sad and criminal state of my soul which thus afflicted thee, and caused in thee such strange movements of pain and grief. Thou didst prostrate thyself upon the ground, and the more violent thy agony was, the longer, more fervent, and submissive was thy prayer to thy heavenly Father at the sight of the bitter chalice presented thee with, and which, O miserable as I am, my sins procured for thee. Thou didst arise from thy prayer, and didst go to meet thine enemies, carried on by that ardor thou hadst to suffer and shed thy blood for me. Thou permittest thyself to be taken and bound as a criminal by thy cruel enemies. Ah,  
my

my Saviour, and my God, in how lively a manner does thy adorable Sacrament represent to me thy bloody agony, and the cruel capture of thee! Thou art here the daily host and oblation for my sins; thou appliest to me the fruits of thy tears, thy prayer, thy bloody sweat, all the interior sacrifices thou madest of thyself, and of all the indignities put upon thee. Alas, my divine Jesus, may there be no more a Judas to betray thee, a Peter to deny thee, apostles to fly away and leave thee, armed soldiers to seize thee, and ministers of Satan to bind thee! May I be in a perpetual homage before thee, and receive on the sterile land of my soul that refreshing and fruitful dew of thy grace, which thou hast merited for me by so many sufferings for me. *Amen, sweet Jesus, Amen.*

II. *Christ before Caiphas, Pilate, and Herod.*

O Jesus, who wast led bound to Annas and Caiphas! I adore thee in the Holy Sacrament of the altar. Ah, divine Saviour, thou dost abandon thyself to the  
powers

powers of darkness, thou who couldst easily defend thy glory by the ministry of a thousand legions of angels; to what cruel outrages art thou reserved? Thou art dragged before Caiphas, the High Priest, where the Doctors of the law, thy declared enemies, are met to consult against thee. They produce false witnesses against thee, and dare to accuse thee. Thou makest no answer, but with divine patience remainest silent, till the High Priest adjures thee by the living God, to say if thou wast the Christ. Thou declarest it; and a murdering hand has the insolence to strike thee on the face, which is accompanied by a thousand outrages and insults, and all judge thee worthy of death. In the morning, divine Saviour, they lead thee bound as a guilty criminal to Pontius Pilate, where thy enemies accuse thee of the most grievous crimes. The Judge asketh thee, if thou art a King, and thou repliest in the affirmative, but that thy kingdom was not of this world, and then didst observe so profound a silence that Pilate was surpris'd, and forced to confess that he found no fault in thee.

He



He sent thee to King Herod, where, observing the same silence, thou art mocked and derided by him and all his court, and cloathed with a white robe, in mockery and derision, and led back again to Pilate. Ah, dear Redeemer! I adore thee in this Holy Sacrament, under all these sufferings. I adore thy sacred body so cruelly treated, thy cheeks rudely bruised, thy face spit upon, thy hands bound with chains, thy mouth without complaint; thy heart without gall, thy whole self sacrificed for our salvation. O that I could render thee as many acts of perfect submission and resignation as thy cruel enemies have formed black designs, false accusations, and unheard-of outrages against thee. O my sweet and suffering Saviour, I offer myself as a victim with thee, and to partake of thy humiliations and thy sufferings. Happy, if after having often, by my infidelities, renounced thee as St. Peter did, I may by thy gracious look, go forth from myself and my ingratitude, and weep bitterly for my sins, and for love of thee. *Amen.*

III. *Christ scourged and crowned with  
Thorns.*

Sweet Redeemer of mankind, who was scourged at a pillar and crowned with thorns, I believe thee here present and I adore thee in the Holy Sacrament. O my Jesus! what wretch had the boldness and impiety first to lift up his hand against thee? Thou art stripped and tied to a pillar, and a troop of cruel butchers discharge their rage upon thy holy and innocent flesh. They cover thy sacred body with deep wounds, from whence flowed that sacred blood sufficient to purify and redeem a thousand worlds. Ah, what tenderness, what bounty for us, miserable sinners. From this cruel torment, thou didst, O my Jesus! pass to another equally cruel, and which caused thee new pains and new sorrows. Thy sacred head was crowned with sharp pricking thorns, and to join insult to this cruel suffering, the soldiers put on thee a purple garment, and a reed in thy hand for a sceptre, and bending their knees in scorn and derision, salute thee

180      *Another devout Method of*

thee with, *Hail king of the Jews*, and strike thee with the reed, spit on thy adorable face, and thus mock and insult over thee. Pilate presents thee to the people in this deplorable condition, saying, *Behold the man*. Ah, divine Saviour! I adore thee here truly present, thou the same Jesus, thus barbarously treated. I adore thee, and to make some reparation for all the cruel outrages committed against thee, I accept thee for my sovereign King. I confess thee to be the Son of God, our only Christ and Saviour, in whom alone is all my hope, and my salvation. And for as much as my sins were the cause of all thy cruel torments, I abhor and detest them, and beseech thee to wash them away by thy precious blood, and sacred tears shed for me.      *Amen.*

*Pater, Ave, Gloria, Patri, &c.*

ATUR.

S A T U R D A Y.

I. *Christ crucified.*

**O** Saviour of the world, who wast delivered up to the Jews to be crucified! I believe and adore thee present in the Holy Sacrament. Pilate declared, he could find no fault in thee, yet out of a vain fear of being thought an enemy to Cæsar, he delivered thee up to the Jews, that they might crucify thee. They lay the heavy burden of the cross upon thy tender, wounded shoulders, and force thee to carry it to mount Calvary, followed by a great multitude of people and the devout women, who wept over thee. Thou arrivest at mount Calvary, where they strip thee of thy clothes, and nail thy sacred hands and feet to the cross. They raise the cross up, on which thou didst hang, between two thieves, three long hours in most exquisite pain and torment, insulted over and derided by thy cruel enemies, who in thy agony give thee vinegar and gall to drink.

Q

Ah,

Ah, my adorable Saviour, what heart, harder than the rocks, what bowels so insensible, as not to be moved at this dismal, tragic scene of cruelty and barbarity? Were we capable of shedding as many tears as there are drops of water in the ocean, how insufficient to express the sorrow which ought to fill our hearts, at the sight or consideration of thy dolorous and afflictive passion! O dear Jesus, excite in my soul an ardent desire to give myself totally to thee; to share in thy humiliations; to pity and partake of thy sufferings. May I join my sacrifice to thine, since thy love continues thy sacrifice in these adorable mysteries, by an immolation altogether spiritual and divine; that in this Holy Sacrament I may always have a view, and a due sense of thy sufferings, and of thy great love to mankind. *Amen.*

## II. *Christ dying on the Cross.*

O Jesus, giving up the ghost, and finishing the great work of our redemption upon the cross! I believe and adore thee truly present in the most Holy Sacrament



crament of the Altar. O what sorrows, what humiliations, what mysteries, what oblations, what merits, what prophecies, what truths, what eternal designs dost thou accomplish on the cross, and dost apply to us by the divine Sacrament of the Eucharist! O my dear Redeemer, I adore thee thus expiring in the midst of torments the most cruel; I adore thy sacred body thus cruelly mangled, thy sacred blood flowing from all parts of thee, and which thy love for us, rather than the executioners, forced from thy veins. I adore thy sacred Majesty, outraged by the high priests, doctors of the law, soldiers, and people; and I desire to render to thee my profoundest respect and submission. I adore thee as our great high priest, reconciling us to God; as a victim, offered up for our sins; as our Saviour, applying to us thy blood, and opening to us the kingdom of heaven. Mayst thou be eternally praised. O Jesus, for this thy ineffable mercy! O that thy divine Altar, this holy eucharistic Calvary, may continually present to our mind and heart the mystery of thy sacred cross! Be pleased, O victim of

victims, to mollify the hardness of our hearts, and draw us from the sepulchre of our vices, thou, who in thy dying moments didst work so many wonders, in darkening the sun, breaking the rocks, rending the veil of the temple, opening the graves, and causing the earth to tremble. Continue, O Jesus, in this Holy Sacrament, these marvellous effects on souls insensible as ours, that thy precious blood may not be shed in vain for us, and that, in receiving thee as our salvation, we may not, by an unworthy approach to thy sacred mysteries, commit a great and more enormous sacrilege than what the Jews did. *Amen.*

### III. *Christ buried.*

O divine Jesus, whose side was opened by a lance, and who was laid in a sepulchre! I adore and believe thee here truly present in the Holy Sacrament. The centurion, seeing thee expire with circumstances so extraordinary and touching, confessed thee to be the Son of God. One of the soldiers pierced thy side with his spear, and there issued out  
blood

blood and water. Joseph and Nicodemus took thy sacred body down from the cross: embalming and wrapping it in a clean linen cloth, they laid it in a new sepulchre, wherein never any one had been laid; while holy Magdalen, and the devout women, observed where it was laid. I behold nothing less, O my Jesus, here in this holy tabernacle, than what was there in thy venerable monument. The veils, the species, and the outward accidents hide thee from our sight, as heretofore thy holy Syndone did; but thy sacred body is no less here, nor less the object of our adoration and our love. Thy priests and ministers succeed to the holy functions of Joseph and Nicodemus, and we reverence the sacred altar-stone, as thy sepulchre, where we adore thy holy body as dead for us. Stir up, divine Jesus! and increase our faith, our compassion and our love for thee. And for as much as thou passest from this sepulchre, when we receive thee, into our hearts, mayest thou find, or rather form therein, dearest Saviour, white linen cloths, and a new sepulchre, hewn out of a rock, from whence may be ba-

nished all corruption of vice, and where may reign an incorruptible purity, which may fitly dispose us for incorruptible glory. *Amen.*

*Pater, Ave, Gloria Patri, &c.*

S U N D A Y.

*I. Christ's Resurrection.*

**A**DORABLE Jesus, who didst gloriously rise from the dead! I believe thee here truly present in the Holy Sacrament. I adore thee, O King of kings, the victorious conqueror of sin and death, who didst rise from the grave early in the morning on the first day of the week, and appear to St. Mary Magdalen. She went with her devout companions to thy sepulchre, there to anoint thy sacred body, which was risen. An angel from heaven declared to them the joyful news. He had rolled away the stone from the door of the monument, and entering in, they could not find the body, but only the linen cloths in which it had been wrapped.  
This

*Visiting the Blessed Sacrament.* 187

This thy resurrection thou didst make known by indubitable proofs. Holy Magdalen, and the other women embraced thy feet. The two disciples at Emmaus knew thee in the breaking of bread. Thou didst appear to St. Peter and the other apostles, and in proof of thy being truly risen, didst eat with them. All these mysteries, O my Jesus! continually subsist in the divine Eucharist. Here is thy sacred body brighter than the sun, which transports our souls with joy, and which prostrate at thy sacred feet I here adore. Receive, dear Saviour, the perfumes of an humble heart. Permit me not to be like those disciples who did not believe thou wast risen; nor like those who, visiting thy sepulchre, returned back to Jerusalem. Make me like pious Magdalen remain assiduously at thy holy altar, attentive to that divine and ineffable language, which stirred up in her heart those burning and enlightening flames of love. O may I continually say, more from my heart than from my lips, Rabboni, Master; and partake of thy celestial banquet with that effusion of grace and fulness of new life, which is  
the



188      *Another devout Method of*  
the fruit of thy glorious resurrection,  
*Amen.*

## II. *Christ's Apparitions.*

O blessed Jesus, who didst appear to St. Thomas, shewing him the wounds of thy sacred hands and feet, and didst appear to all thy apostles on the shore of Tiberias. I believe and adore thee here truly present in the Holy Sacrament. Have I not, O Jesus! just reason to cry out with St. Thomas, when I behold thee in these sacramental species, My Lord, and my God! I desire not, O my Saviour! to see thy wounds nor to touch them, but to believe thy real presence. I here captivate my understanding to the obedience of faith, and adore that sublime mystery which triumphs over our senses. It was a particular favour thou didst to St. Thomas, in appearing to him, to cure his infidelity. But how much greater is the excess of thy love, to visit us, to give thyself to us, in this Holy Sacrament, and thereby assure us of that glorious and eternal life thou hast purchased for us by thy death and passion. It was a singular

gular grace, that thou didst manifest thyself to thy disciples on the sea shore ; that thou didst procure for them a miraculous draught of fish, and some ready prepared for them to eat ; that thou didst foretel to St. Peter, having asked him three times about his love to thee, the kind of martyrdom by which he was to die. But in thy Holy Sacrament, we behold more wonderful proofs of thy bounty, and of thy love. Thou givest thyself to every one of us. Thou hast prepared for us a heavenly banquet of ineffable and spiritual delights. Thou didst shew thyself to five hundred brethren at once on mount Gallilee, where thou didst receive their public adoration, as a figure of those adorations to be paid to thee in the Holy Sacrament through all the future ages of thy church. I desire, O my divine Jesus ! to join my lowest homages and adorations with those of these thy faithful disciples, and to confess thee to be the true and only Son of the living God. I adore that power thy heavenly Father has given to thee in heaven and on earth. Hear my prayers, O merciful Saviour ! and as, ground-  
ed

ed on thy faithful promise, I believe that thou art present, and wilt remain with us to the end of the world. Grant that I may continually remain with thee by an ardent love of thee, an immovable faith in thee, and an humble and most grateful acknowledgement of all thy mercies and favours to me. *Amen.*

### III. *Christ's Ascension.*

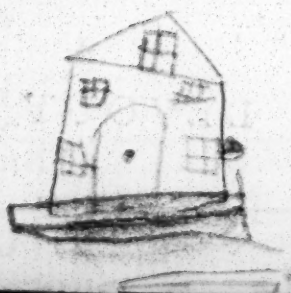
O Jesus, my Saviour, who didst ascend up to heaven! I believe thee here present in this Holy Sacrament, and I adore thee. Thou didst gather together thy beloved disciples, and taking a tender farewell of them, didst in a most glorious manner ascend up to heaven, by thine own divine power and virtue, a cloud receiving thee out of their sight. Ah, dearest Lord! if with them we are sensibly touched with the loss of thy sweet corporal presence, how are we abundantly comforted by thy real, though sacramental presence in the Holy Eucharist? I adore thee, O amiable Jesus, Son of God! I adore thee in the bosom of thy eternal Father, and sitting at his right-hand. I  
adore

*Visiting the Blessed Sacrament.* 191

adore thee in the bosom of thy church, and ever present with her in these sacred mysteries. In heaven is the throne of thy glory, here thy throne of grace; there the angels and blessed saints are nourished in an abyss of unspeakable joys and delights; here we, as travellers, are sustained by thee, under these holy eucharistic symbols. There thou art the recompence of our victory; here our force and strength in the combat. There thou hast crowned all thy holy martyrs and saints, and here thou didst arm and render them invincible. O Jesus, thou only wish and desire of my soul! may I daily tend to thee in heaven by thee in this Holy Sacrament. May I daily sigh after thy second coming, and while I wait and weep here by the rivers of Babylon, in this miserable world, this place of banishment, may I desire no other consolation, than that of this heavenly bread, this admirable Sacrament of thy sacred body and blood. *Amen, sweet Jesus, Amen.*

*Pater, Ave, Gloria Patri, &c.*

DEVOUT



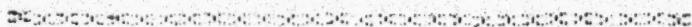




# DEVOUT HYMNS

In Honour of the

BLESSED SACRAMENT.



The LAUDATION, &c.

Paraphrased by Mr. AUSTIN.

DEVOTIONS *in the ancient Way of Office.*

## I.

RISE, royal Sion! rise and sing .  
Thy soul's kind shepherd, thy heart's king  
Stretch all thy powers; call if you can,  
Harps of heaven to hands of man:  
This sovereign subject sits above  
The best ambition of thy love.

## II.

Lo, here the bread of life, this day's  
Triumphant text, provokes thy praise!  
The living and life-giving bread,  
To the great twelve distributed.  
When life himself at point to die,  
Of love was his own legacy.

R

III. But,

## III.

But, lest that die too, we are bid  
 Ever to do what he once did;  
 And by a mindful mystic breath,  
 That we may live, revive his death;  
 With a miraculous bread and wine,  
 Transmuted and taught to turn divine.

## IV.

The heaven instructed house of faith  
 Here a mysterious dictate hath;  
 That they but lend their form and face,  
 Themselves with reverence leave their place,  
 Nature and name to be made good  
 By a nobler bread, more needful blood.

## V.

Where nature's law no leave will give,  
 Bold faith takes heart, and dares believe:  
 In different species, names, not things,  
 Himself to me my Saviour brings:  
 As meat in that, as drink in this;  
 But still in both one Christ he is.

## VI.

Yet the receiving mouth here makes,  
 Nor wound, nor breach in what it takes:  
 Let one alone, or thousands be  
 Here the dividers, single he  
 Bears home no less, all they no more;  
 Nor leave they both less than before.

VII. Lo,

VII.

Lo, the life food of angels, then  
Bow'd to the lowly mouths of men :  
Lo, the full final sacrifice,  
On which all figures fix'd their eyes,  
The ransom'd Isaac and his ram,  
The manna and the paschal lamb.

VIII.

Jesus, to thee we sinners sue ;  
O thou our food and shepherd too !  
Still by thyself vouchsafe to keep,  
As with thyself thou feed'st thy sheep.  
Blest be that love which thus makes thee  
Mix with our low mortality.

IX.

O may it raise and set us up  
Convictors of thy own full cup ;  
Co-heirs of saints ; that so all may  
Drink the same wine, and the same way ;  
Not change the pasture, but the place ;  
To feed on thee, in thine own face.

*Amen.*



LAUDATION,  
PARAPHRASED

BY ANOTHER HAND.

I.

**B**REAK forth, O Sion! thy sweet Saviour  
sing,  
Thy heav'nly guide, thy pastor and thy king:  
Exalt his name; loudly resound his praise,  
In tuneful organs, and in vocal lays.

II.

Attempt the arduous theme, ascend as high  
As soaring thought or wings of faith can fly;  
The wonder then above all praise confess,  
Immensely greater than thou can'st express.

III.

Behold the living and life-giving bread!  
With solemn pomp on holy altars spread,  
Now fills our song, a subject all divine,  
In which the wonders of the Almighty shine,  
As in a focus, rays of light divine.

IV. The

IV.

The bread of life, which ev'ry faithful breast  
Believes, was broken at the royal feast;  
When to the sacred college it was given,  
Alike to Judas, and his dear eleven.

V.

With heart inflam'd, now raise thy tuneful  
voice  
In nobler strains, and let thy soul rejoice;  
May ev'ry thing within thee jointly move,  
To bless the sweet invention of his love.

VI.

Let age to age record the solemn day,  
And constant homage for the bounty pay;  
When he first gave himself in humble guise,  
At once both sacrament and a sacrifice.

VII.

At this mysterious table all is new,  
New king, new laws, present themselves to  
view;  
New heav'nly light the veil of clouds unfold,  
And of new phasis terminates the old.

VIII.

Figures and types take wing, and fly away,  
As darkness does at the approach of day;  
When truth and substance, after clouded  
night,  
Appear in all the majesty of light.



## IX.

What Christ then did, we celebrate the same,  
In his own words, and in his sacred name :  
So he commanded the dread mystery  
Should be repeated to his memory.

## X.

And thus by him, who spoke, and all was made,  
Divinely taught, we consecrate the bread  
And wine into the soul's true saving food,  
His glorious body and atoning blood.

## XI.

The sacred dogma we from him receive,  
Nor can the oracle of truth deceive ;  
That bread is chang'd (hence but an outward  
sign)  
Into his flesh, and into blood the wine.

## XII.

What reason reaches not, nor sense descries,  
Faith's purer light abundantly supplies :  
Above all nature we confess his sway,  
Bow down our heads ; 'tis fit we should obey.

## XIII.

The narrow compass of two forms, mere signs,  
Not essences, th' incarnate God defines ;  
Th' exhaustless source and sweetest overflow  
Of all good things that heaven can bestow.

XIV. His

XIV.

His deify'd true flesh and precious blood,  
Immortal and immortalizing food,  
Is meat and drink indeed, and wholly thine,  
Under the forms of either bread or wine.

XV.

Impassable is the victim we adore,  
Unalter'd by our touch, not broke, nor tore;  
But Jesus whole in veiled majesty,  
Each one receives; stupendous prodigy!

XVI.

Let thousands feast, be thou the only guest,  
As much thou dost receive as all the rest;  
Unnumber'd thousands eat, yet still they leave  
The unconsumed whole they did receive.

XVII.

Both good and bad, both to the banquet come,  
But how unlike! how different their doom?  
For 'tis as we approach, as foes or friends,  
Th' alternative of life, or death depends.

XVIII.

The heav'nly bread, that sweet enliv'ning food,  
Is to th' unworthy death, life to the good:  
Then ponder well the different event,  
Of like receiving this dread Sacrament.

XIX. Lastly,

## XIX.

Lastly, whene'er this Sacrament shall lie'  
 In different parcels broke before your eye,  
 Then waver not, remember there remains  
 Under each fragment what the whole contains :  
 The same sweet Jesus, who in glory reigns ;  
 Into small parts, 'tis easily resolv'd,  
 Yet in the least the total feast's involv'd.

## XX.

The hidden jewel no fracture can invade,  
 'Tis only on the outward species made ;  
 No stroke impairs its stature or its state,  
 Or the thing signify'd can violate ;  
 Above impression it impervious lies ;  
 But not to spirit'al penetrating eyes.



## XXI.

Lo ! then O man ! involv'd in rapture see,  
 The bread of angels thus made meat for thee ;  
 Meat to refresh the pilgrim on his way,  
 To the blest regions of eternal day :  
 A sweet viatic and divine repast,  
 True children's bread ; to dogs not to be cast.

## XXII.

Wrapt up in types the lamb long figur'd lay,  
 'Till circling years the shadows drove away ;  
 In Isaac 'twas in lively figure slain,  
 And in the paschal lamb it bled again ;  
 The ancient fathers too in manna eat,  
 In figure this divine life-giving meat.

XXIII.

XXIII.

Good pastor then true bread, sweet Jesus, shew  
Thy tenderest mercy on thy care below ;  
Feed and defend us here, that we may see  
Good things with those, who live and reign  
with thee,  
In heaven's blest land for ever there to spend  
In pure celestial joys, joys ne'er to end.

XXIV.

O thou all-good, all-pow'rful and all-wise,  
Who feasts us here with thy own sacrifice ;  
Make us sit down with thee among the blest,  
At thy own table in eternal rest ;  
Where we, with them, thy glory may adore,  
Companions and co-heirs for evermore.

*Amen.*

ANOTHER



## A N O T H E R.

From Mr. AUSTIN'S Devotions.

## I.

WITH all the powers my poor soul hath,  
Of humble love and loyal faith;  
Thus low, my God, I bow to thee,  
Whom too much love bow'd lower for me.

## II.

Down busy sense, discourses die;  
And all adore faith's mystery:  
Faith is my skill, faith can believe  
As fast as love new laws can give.

## III.

Faith is my eye, faith strength affords,  
To keep pace with those pow'ful Words:  
And words more sure, more sweet than they  
Love could not think, truth could not say.

## IV.

O dear memorial of that death,  
Which still survives and gives us breath!  
Live, ever bread of life, and be  
My food, my joy, my all to me.

V. Come,



V.

Come, glorious Lord, my hopes increase;  
And fill my portion in thy peace :  
Come, hidden life, and that long day,  
For which I languish, come away.

VI.

When this dry soul those eyes shall see,  
And drink the unseal'd source of thee :  
When glory's sun, faith's shade shall chase,  
And, for thy veil, give me thy face

*Amen.*





T H E  
H Y M N   A T   V E S P E R S,  
O N  
C O R P U S   C H R I S T I   D A Y.

*Pange Lingua Gloriosi, &c.*

I.

SING, O my tongue, the mystic rite,  
Contriv'd by wisdom infinite,  
Containing in the shape of food,  
The glorious flesh and precious blood,  
Shed by the fruit of noblest womb,  
The Gentile's king, to stop our doom.

II.

For man he came, was born for man:  
From a chaste maid his life began;  
On earth he liv'd, and preach'd to sow,  
The seeds of heavenly truth below;  
And then with lasting love to close  
His life, this wondrous way he chose.

III. That

III.

That evening, when that supper past,  
Which with his brethren was his last,  
The paschal victim having eat,  
And clos'd the law in legal meat,  
He with his hands for food bestows,  
Himself to twelve, his wisdom chose.

IV.

The word made flesh, by words he said,  
Turns into flesh substantial bread;  
Wine too he makes his blood divine;  
Tho' sense cry out: 'tis bread and wine:  
But hearts sincere are here secur'd,  
By faith in words of truth assur'd.

V.

To this mysterious table now,  
Let knees, and hearts, and senses bow:  
Let ancient rites resign their place,  
To nobler elements of grace:  
What our weak senses can't descry,  
Let stronger faith the want supply.

VI.

To th' undivided Three and One,  
To God the Father and the Son,  
Salvation, honour, jubilee,  
Praise, glory, benediction be:  
To the Holy Ghost, whose equal rays  
From both proceed, be equal praise.

*Amen.*

S

*Antiphon.*

I. That

*Antiphon.* O sacred banquet, in which Christ is received; the memory of his passion is renewed; the soul is filled with grace, and a pledge of future glory is given us. *Alleluja.*

*Vers.* Thou hast given them bread from heaven. *Alleluja.*

*Resp.* Which abounds with all delights. *Alleluja.*

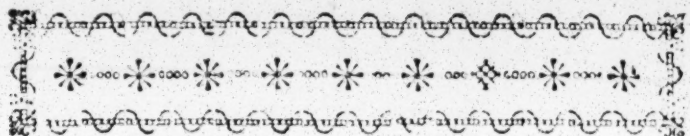
*Let us pray.*

O God, who in this wonderful Sacrament hast left us a memorial of thy passion: Grant us we beseech thee, so to reverence the sacred mysteries of thy body and blood; that we may always find in our souls the fruit of our redemption, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

*Soli D E O Honor & Gloria.*



CON-



CONTENTS  
OF THE  
DEVOUT COMMUNICANT.

|             | Page |
|-------------|------|
| PREFACE — — | iii  |

PART I.

Devout Meditations on the Blessed Eucharist,  
Three Days before Communion.

MEDITATIONS for the FIRST DAY:

|                                                         |    |
|---------------------------------------------------------|----|
| First Point. <i>On the Blessed Eucharist in general</i> | 13 |
| <i>Aspirations and Resolutions</i> — —                  | 15 |
| Second Point. <i>On the Dignity of the Blessed</i>      |    |
| <i>Sacrament</i> — — — —                                | 17 |
| <i>Aspirations and Resolutions</i> — —                  | 19 |
| Third Point. <i>On the Fruit of the H. Sacrament</i>    | 21 |
| <i>Aspirations and Resolutions</i> — —                  | 24 |
| <i>A Soliloquy; or, Elevation of Soul</i> —             | 20 |
| <i>To the blessed Virgin</i> — — — —                    | 31 |

MEDITATIONS for the SECOND DAY.

|                                                 |        |
|-------------------------------------------------|--------|
| First Point. <i>On Jesus Christ our Saviour</i> | 32     |
| <i>Aspirations and Resolutions</i> — —          | 35     |
| S 2                                             | Second |



# C O N T E N T S.

|                                                  | Page |
|--------------------------------------------------|------|
| Second Point. <i>Jesus Christ our Pastor</i>     | 37   |
| <i>Aspirations and Resolutions</i> —————         | 40   |
| Third Point. <i>Jesus Christ our Guide</i>       | 42   |
| <i>Aspirations and Resolutions</i> —————         | 44   |
| <i>A second Soliloquy; or, Elevation of Soul</i> | 46   |
| <i>To the Blessed Virgin</i> —————               | 51   |

## MEDITATIONS for the THIRD DAY.

|                                                          |    |
|----------------------------------------------------------|----|
| First Point. <i>Jesus Christ our Physician</i>           | 53 |
| <i>Aspirations and Resolutions</i> —————                 | 56 |
| Second Point. <i>Jesus Christ our Strength</i>           | 58 |
| <i>Aspirations and Resolutions</i> —————                 | 60 |
| Third Point. <i>Jesus Christ our spiritual Life here</i> | 63 |
| <i>Aspirations and Resolutions</i> —————                 | 65 |
| <i>A third Soliloquy; or, Elevation of Soul</i>          | 67 |
| <i>To the Blessed Virgin</i> —————                       | 71 |
| <i>A devout Prayer before Communion</i> ———              | 72 |
| <i>Another</i> ————— —————                               | 73 |

# P A R T II.

## —Devout Meditations on the Blessed Eucharist, Three Days after Communion.

### MEDITATIONS for the FIRST DAY.

|                                                |    |
|------------------------------------------------|----|
| First Point. <i>Jesus Christ our Helper</i> —  | 76 |
| <i>Aspirations and Resolutions</i> —————       | 78 |
| Second Point. <i>Jesus Christ our Defender</i> | 81 |
| <i>Aspirations and Resolutions</i> —————       | 83 |
| Third Point. <i>Jesus Christ our Hope</i>      | 85 |
| <i>Aspirations and Resolutions</i> —————       | 87 |
| <i>A Soliloquy; or, Elevation of Soul</i> —    | 90 |
| <i>To the Blessed Virgin</i> —————             | 95 |

MEDI-

# C O N T E N T S.

## MEDITATIONS for the SECOND DAY.

|                                                                         | Page |
|-------------------------------------------------------------------------|------|
| First Point. <i>Jesus Christ our Friend</i> ———                         | 96   |
| <i>Aspirations and Resolutions</i> ———                                  | 98   |
| Second Point. <i>Jesus Christ our Brother</i> ———                       | 100  |
| <i>Aspirations and Resolutions</i> ———                                  | 102  |
| Third Point. <i>Jesus Christ the Spouse of our</i><br><i>Soul's</i> ——— | 105  |
| <i>Aspirations and Resolutions</i> ———                                  | 107  |
| <i>A second Soliloquy; or, Elevation of Soul</i> ———                    | 109  |
| <i>To the Blessed Virgin</i> ———                                        | 115  |

## MEDITATIONS for the THIRD DAY.

|                                                                             |     |
|-----------------------------------------------------------------------------|-----|
| First Point. <i>Jesus Christ our eternal Life here-</i><br><i>after</i> ——— | 116 |
| <i>Aspirations and Resolutions</i> ———                                      | 119 |
| Second Point. <i>Jesus Christ our Happiness</i> ———                         | 121 |
| <i>Aspirations and Resolutions</i> ———                                      | 124 |
| Third Point. <i>Jesus Christ our last End</i> ———                           | 126 |
| <i>Aspirations and Resolutions</i> ———                                      | 128 |
| <i>A third Soliloquy; or, Elevation of Soul</i> ———                         | 131 |
| <i>To the Blessed Virgin</i> ———                                            | 136 |
| <i>A devout Prayer after Communion</i> ———                                  | 137 |
| <i>Another</i> ———                                                          | 138 |

## A Devout Method of Visiting the Blessed Sacrament.

|                                                         |     |
|---------------------------------------------------------|-----|
| <i>Fervent Prayers and Acts of Devotion</i> ———         | 141 |
| Sect. I. <i>An Act of Contrition</i> ———                | 143 |
| Sect. II, III, IV, V. <i>Acts of Faith, &amp;c.</i> ——— | 146 |

# C O N T E N T S.

## Another Devout Method of Visiting the Blessed Sacrament.

|                                                              | Page |
|--------------------------------------------------------------|------|
| Monday. I. <i>Christ's Incarnation</i> ———                   | 16   |
| II. ——— <i>Nativity</i> ———                                  | 157  |
| III. ——— <i>Circumcision</i> —                               | 159  |
| Tuesday. I. <i>Christ's Manifestation</i> —                  | 160  |
| II. ——— <i>Presentation</i> —                                | 162  |
| III. ——— <i>Flight into Egypt</i>                            | 163  |
| Wednesday. I. <i>Christ's Baptism</i> —                      | 165  |
| II. ——— <i>Fasting</i> —                                     | 165  |
| III. ——— <i>Preaching</i> —                                  | 167  |
| Thursday. I. <i>Christ's Entry into Jerusalem</i>            | 169  |
| II. ——— <i>Washing his disciples feet</i>                    | 171  |
| III. ——— <i>Institution of the Blessed<br/>Eucharist</i> ——— | 172  |
| Friday. I. <i>Christ's Agony in the Garden</i>               | 175  |
| II. ——— <i>before Caiphas, Pilate,<br/>and Herod</i> ———     | 176  |
| III. ——— <i>scourged, and crowned<br/>with Thorns</i> ———    | 179  |
| Saturday. I. <i>Christ crucified</i> ———                     | 181  |
| II. ——— <i>dying on the Cross</i>                            | 182  |
| III. ——— <i>buried</i> ———                                   | 184  |
| Sunday. I. <i>Christ's Resurrection</i> —                    | 186  |
| II. ——— <i>Apparitions</i> —                                 | 188  |
| III. ——— <i>Ascension</i> —                                  | 190  |



## Devout Hymns in Honour of the Blessed Sacrament.

|                                                                  |     |
|------------------------------------------------------------------|-----|
| <i>The Lauda Sion, &amp;c. paraphrased by Mr.<br/>Austin</i> ——— | 193 |
| <i>Lauda Sion, paraphrased by another Hand</i>                   | 196 |
| <i>Another. From Mr. Austin's Devotions</i>                      | 202 |
| <i>The Hymn at Vespers on Corpus Christi Day</i>                 | 204 |
| <i>A concluding Prayer</i> ———                                   | 206 |

F I N I S.

Christ's  
dying on the  
cross

his  
Institution of the  
blessed Sacrament  
and his  
agony in the  
garden